

CHRISTIAN HERALD

OCTOBER • 1949



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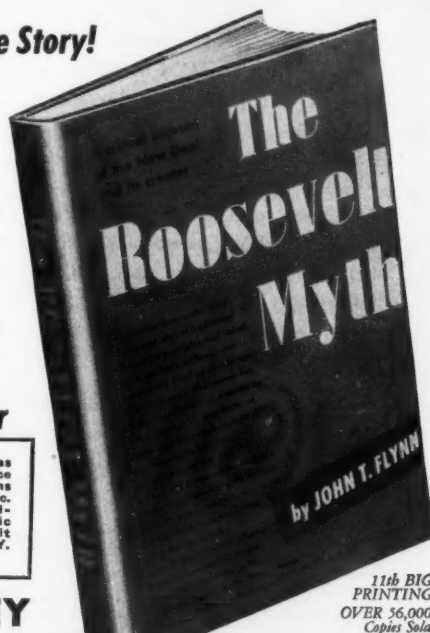
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VOL. 72

CHRISTIAN HERALD

NO. 10

OUR PLATFORM: Christian Herald is a family magazine for all denominations, dedicated to this platform: To advance the cause of Evangelical Christianity; to serve the needy at home and abroad; to achieve temperance through education; to champion religious, social and economic tolerance; to make Church unity a reality; to labor for a just and lasting peace; to work with all who seek a Christlike world.

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COVER: "The Last Supper." From a painting by Louis Jambor.
Courtesy Augsburg Publishing House. See page 14.

FRONTISPICE: Photograph by Philip Gendreau

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Among Those Present

P. W. Wilson (*The Crisis in Catholicism*, page 22), known to his friends as "P.W.," is an Englishman, born seventy-



four years ago in Wordsworth's Lakeland—where Mr. Wilson's forebears have lived for seven centuries. At Cambridge he was president of the University Union; at 30 he was a member of the House of Commons. Here he introduced the first unemployed workmen's bill. Soon he began writing; his books are numerous and quite varied. They range from his "Christ We Forget" to a life of the Younger Pitt, the Greville memoirs, and number of mystery novels.

Recently he retired, after twenty-six years' active service, from newspaper work. In New York he has presided over the Association of Foreign Correspondents. His friendships have included many statesmen—Asquith, Lloyd George, Ramsay MacDonald, Winston Churchill and others.

Reared among the Plymouth Brethren, he has been all his life a student of the Bible. It is Mr. Wilson's hope that all churches as neighbors may grow in the fullness of the Church Universal. "In this alone," he states, "I see an adequate expression of what is meant for mankind by Christ Crucified. I am, thus, against no communion where the Savior is present and sympathetic with every communion where His Presence is manifest."

Harold E. Fey who writes the sermon this month, page 26, is managing editor of *The Christian Century* and was formerly editor of *World Call*. He graduated from Cotner College in 1922 and from Yale Divinity School in 1927; last year Chicago Theological Seminary bestowed an honorary D. D. on him. After serving as pastor of First Christian Church, Hastings, Neb., for two years, he accepted a post teaching in the Union Theological Seminary in Manila, P. I., under the United Christian Missionary Society. In 1940 he traveled to Asia under the auspices of *The Christian Century* and interviewed leading figures in the governments of China, Japan, and India. He was Mahatma Gandhi's guest for three days and interviewed Pandit Nehru, now prime minister of India. He attended the World Conference of Churches at Oxford in 1937 and the World Assembly of Churches at Amsterdam last year. He is the author of "World Peace and Christian Missions" and "The Churches and the Bases of a Just and Durable Peace," as well as "The Lord's Supper: Seven Meanings," from which his sermon is condensed.



CHRISTIAN HERALD

John Crichton (*Advertising's Newest Frontier*, page 24) is executive editor of *Advertising Age*. He was born and reared in Colorado and went to college at Missouri U. from which, he says, "I was reluctantly graduated in 1940. I've spent most of my life in the publishing and advertising business, except for three years in which the Navy tried hard but without success to make a sea dog out of a home-loving setter." However, he went in as a seaman and came out a lieutenant j.g. and "I was probably the most confused supply officer afloat." He lives in Roslyn, N. Y.



Ralph F. Peck who writes the provocative *Is This the Church of Tomorrow?* page 40, is well known in religious audio-visual circles for his work in compiling and correlating all available material on the subject in his "Annual Master Guide to Religious Films."



Mr. Peck is a layman with a vision. As he tells us: "My life work was conceived one Sunday evening some years ago. On the way to a union church service I noticed the crowds buying tickets at a local theatre. Comparing this sell-out gathering to the meager audience at the church, I realized the evident necessity of the audio-visual approach to a very real problem confronting every church."

Born in Chicago, he moved to California in his early youth. Previous to his present work in the audio-visual field, he had been in printing, advertising and publicity.

Jane Kirk, new editor of the Woman's Place Department (see page 74), was born in Bismarck, N. D., and grew up in Iowa. She attended the Milwaukee - Downer College in Wisconsin; graduated from Iowa U. with a major in Journalism. She served as a cub reporter and later edited the woman's page of the Davenport (Iowa) *Democrat and Leader*. Deserting the Midwest in due season, she came to New York and worked on a trade paper until she took a post at *Woman's Day*. Romance stepped in at this point and she married a New York advertising man; her last six years have been busy with housekeeping and baby care. But she now "manages to find some time for writing: mornings when my son, Nat, 6, is in first grade and daughter Holly, 3, is in nursery school, and evenings when they are asleep. Afternoons I'm often required to act as a sort of U. N. council to mediate conflicts in our Tuckahoe, N. Y., backyard where a dozen kids may be playing."



This Is Anastasia

She lives in a hovel in Yanina, Greece. The hovel is made of heavy cardboard cartons from the United States. The floor is of dirt, and Anastasia sleeps in her clothes on some old rags, in the dirt. There is no sanitation. Her eyes are affected by trachoma and her little body is covered with sores. She would have long since scratched herself to bleeding had it not been for the welcome DDT squad which comes every so often to spray her.

Anastasia, if she is lucky, has one meal a day—some bread and some greens which are available now in the nice weather. These are put in her little can, and moistened with some water, if any is available. Her mother died of pneumonia from sleeping on the damp ground. Her father is in the mountains fighting for Greece. Anastasia doesn't understand one single word of the arguments that go on around her daily about the situation in Greece. She is a Greek child who like thousands of others was unfortunate enough to be born in the mountain areas.

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Questions

Pacifism in Our Colleges

• Your editorial, "Pacifism in our Colleges," (August) raises this question: "If you were president of a denominational college that believes in and practices pacifism, would you insist that equal time and attention be given to the non-pacifist position? Should missionaries in China invite Communists to address their congregations to present the anti-Christian position, thus giving the Chinese opportunity to hear all arguments and reach a more solid conclusion?"

INDIANA

E. K.

The issue faced in my editorial is not as simple as you suggest. Overwhelmingly, Christians whatever their denomination are not pacifists, and comparatively few church colleges and schools are owned and directed by pacifist denominations and churches. Indeed the schools to which my editorial referred, one in particular on whose board I sit, do not have a single pacifist trustee. And yet the Department of Religion may and in specific instances has arbitrarily given over Religious Emphasis Week to pacifist leadership. I do not consent to your implication that Christians who are not pacifists are militarists. Theologically I am quite sure that you and I are of one accord. We are evangelical, evangelistic and conservative. But you are a pacifist and I am not. I grant you and I grant your splendid fellowship of Christians full freedom to practice, to teach and preach pacifism. Also since you make your pacifist position unmistakably clear, I grant you the right to exclude the presentation of my position in your classrooms, though I still think that as of our common Christian heritage and faith you might better serve your cause by giving me and those who hold with me a hearing. That, however, is for you to decide. But for that greater and vast number of colleges and universities both church-owned and state-controlled to follow the course indicated in my editorial is another matter altogether.

Anti-Pacifist and Anti-Catholic?

• I am cancelling my CHRISTIAN HERALD subscription because you are anti-pacifist and anti-Catholic. It is un-American and un-Christian not to give pacifism a voice in our public and private schools.

IOWA

S. G.

We do not accept your charge that CHRISTIAN HERALD is either "anti-pacifist" or "anti-Catholic." We are pro-Christian, pro-Protestant, pro-peace, and month after month our editorial policy and supporting program prove that constructively.

I did not suggest silencing the case of pacifism, I did and I do insist that it is unfair to American young people not to present the other side, not to give them the complete picture. Those colleges, to which I referred editorially, in their departments of religion and in their religious emphasis week have closed their programs to this complete presentation in spite of the fact that the denominations they represent and their boards of trustees are not pacifist.

"Joy of the Lord"

• Do you not think that there is another side to reverent worship—joyous worship? "I was glad when they said unto me, 'Let us go into the House of the Lord.'" I take my two small children to church. They are 3 and 7, and sometimes they do a little whispering. I greet the person I happen to sit beside. I want my little ones to feel the joy of the Lord, not boisterous joy but—you understand.

VERMONT

F. W.

Indeed I do. Not boisterous joy within the sanctuary but "the joy of the Lord."

Sunday Baseball

• Should Christians attend baseball games on Sunday?

PENNSYLVANIA

MRS. S. H.

I have never attended baseball games on Sunday, but some very fine Christians have and do. I do not believe that we can standardize an answer for a question such as yours. This is a matter for individual choice and decision. Mary, the mother of Jesus, said to the disciples at Cana in Galilee: "Whatsoever He say unto Thee, do it." That would be my advice to you. To me there are some things much worse than watching a baseball game on Sunday that some Christians do who believe that baseball on Sunday is a sin. But commercialized Sunday baseball is one of many institutions uniting now to destroy the American Sabbath. I would not add the little finger of my strength to help so un-American a cause.

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GOD CALLS A SPOKESMAN

ISAIAH 6:1-10

"PRINCE, patriot and prophet"—so Isaiah has been designated. We are not so sure that he was of royal blood, though tradition makes his father Amoz a brother to King Amaziah of Judah. Certainly he had easy access to the court and could claim the right of audience with kings. He lived under five kings, only one of whom feared the true God.

Uzziah, who reigned for fifty-two years, was the best of these kings. He kept the kingdom in comparative peace and prosperity. During the last years of his reign he was a leper and his death must have shocked the nation.

Leprosy was considered a direct punishment for sin. The emotional reaction to this tragedy had much to do with Isaiah's sense of a call to speak out against the sins of the nation. Probably Isaiah was first the historian of the court. It is thought that he wrote the account of the reigns of Uzziah and Hezekiah for the book of Kings. The story there follows closely the account in several chapters of Isaiah. No doubt the study of history made clear to Isaiah the peril of Judah in the rejection of God by kings and people. It was but a step from historian to spokesman for the Lord.

As a patriot Isaiah saw clearly that Judah must not depend on alliances with other nations, even with the northern kingdom of Israel. There was only one hope for Judah as Isaiah saw it and that was complete dependence on God. No wonder the politicians thought Isaiah was a dangerous fanatic. These many centuries later, whenever a voice speaks out against national sins and warns against diplomatic compromises, name-calling begins. "Traitor, stary-eyed idealist, impractical dreamer"—these are the rewards for the man who dares to speak for the practice of Christian principles in international relations. From the perspective of the 20th Century Isaiah appears as a patriot, and his plea for complete dependence on God the one practical policy for Judah.

Students of Isaiah have been puzzled because the account of his call to

prophesy is given in the 6th chapter. Is this his original call reported after he had begun to speak for God to Judah, or is it a second call, given to strengthen a ministry already begun? The answer is not too important. If we think of Isaiah beginning as an historian we may well believe that he would announce his interpretation of the record. The moment he began to interpret history and apply its lessons to the policies of the kings, he became a prophet. Now in the 6th chapter he receives a full commission from God to continue his warnings. The vision given him left him in no doubt as to his call, and supplied confidence and authority for his difficult and unpopular course. The death of Uzziah prepared him in mind and heart for the vision.

THE IMAGERY of this vision is beyond our western minds to interpret in any detail. Its essential meanings are not difficult to understand. Isaiah may have been standing in the temple when the vision came. God appeared to be sitting on a very high throne. So God was pictured as king of kings. When the policies of earthly kings disregarded the supreme authority of God, only doom awaited the nation. This basic belief in the dependence of Judah on God marked his whole prophecy.

Seraphims seem to have been like the angelic messengers who do God's bidding. The word means "fiery ones" and is thought to denote their burning love. Their wings suggested quick flight to do God's will. Some have thought that the wings covering their faces veiled them from the terrible brightness of God and the wings covering their feet hid the dust and dirt resulting from their missions. The other two wings were poised for quick obedience. All this is very figurative and we do well to avoid too detailed speculation. The song of the seraphim, "Holy, holy, holy," is the key to the vision. St. John in Revelation 4:8 echoes the same song. In our day the hymn, "Holy, Holy, Holy, Lord God Almighty," by Reginald Heber is the tribute of the Christian world to the holiness of the triune God. To Isaiah the whole temple seemed to be filled with the smoke of incense, and the very foundations of the temple shook.

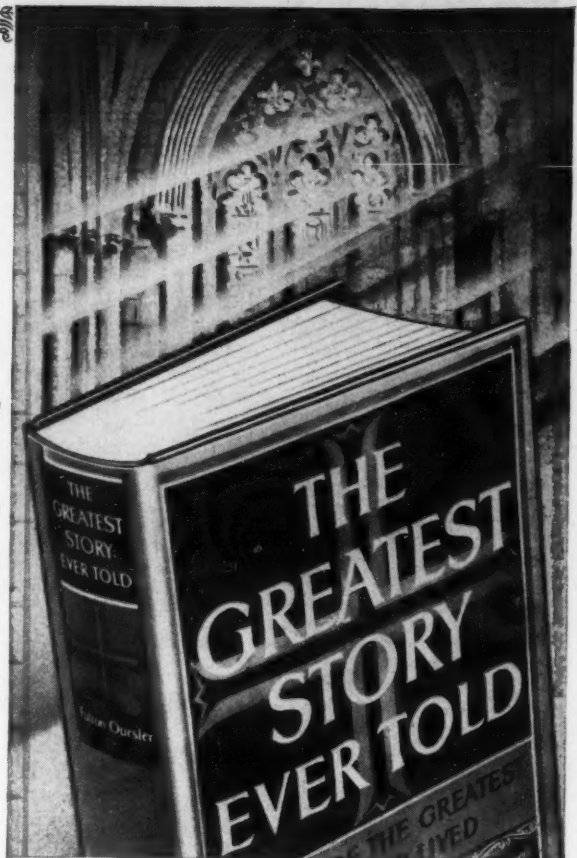
(Continued on page 8)

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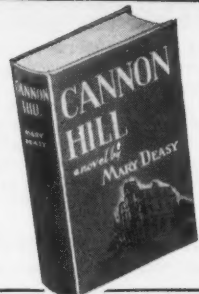
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GOTTSCHALK'S
METAL SPONGES

SUNDAY SCHOOL LESSONS

(Continued from page 6)

The reaction of Isaiah was inevitable. When we once realize the presence of God, His perfection and glory, we realize our own unworthiness. God cannot use proud, self-satisfied men for His missions. Touching the lips of Isaiah with live coals from the altar, God cleansed the confessed sinner for his task. Then Isaiah was ready to accept his commission. Hard indeed it was to be. He could not expect kings or people to heed his warnings. The sense of God's call lifted him above the cowardly fears that might have kept him from proclaiming the truth. His courage stemmed from his own complete dependence on God. He could be spokesman for God because no other voice could drown out the voice of God in his heart. He was tuned to its beam. When we tune our hearts to that same holy and loving Voice, the voices of the world cannot call us from our mission.

Questions:

Do you find instances in the New Testament of a sense of unworthiness in the presence of Christ? Is confession of sin a sign of weakness, making one unfit for great service for the Lord? What marks the Christian heroes of all time, self-confidence or God-confidence?

What was the end of Isaiah's life? Read Hebrews 11:37. Tradition suggests that this applied to Isaiah. King Manasseh is credited with killing Isaiah in revenge for his prophecies against him. Can the faithful prophet ever expect an easy life?

● Sunday, October 9th

MORAL BASIS OF WORSHIP

ISAIAH 1:11-18; JEREMIAH 7:3-7

THE temptation to divorce religion from life is always with us. The ancient prophets Isaiah and Jeremiah knew that the peril of their nation was in its dependence on rites and ceremonies as a substitute for right living. Their wrath was stirred as they saw the rank injustice meted out to the poor. They cried in vain against the luxury and immoralities of the rich and noble. Their honest hearts demanded that those who performed the prescribed ceremonies of their religion should show some likeness to the holy and just God they pretended to worship.

Jesus had to deal with the same situation. The Jewish leaders of His day were meticulous about the fine points of the ceremonial laws. They kept the rules to the letter. Their washings,

their prayers, their attendance at the temple, their pious demeanor—all these were on the surface of life. They never realized that to worship the God of mercy and justice demanded the practice of mercy and justice in every relationship. These men were hard with their neighbors. Even orphans and widows were exploited by them. Jesus pointed to the heart as the spring of life. When worship is real the heart is filled with love and gratitude for God. Such love must inevitably flow into human relationships. Failure in our moral lives indicates failure in our religious lives.

Forms are necessary for worship. Otherwise God would not have given such careful directions to the chosen people for their worship. Their danger lies in the substitution of form for content. Our Lord gave us the form for a perfect prayer. The words slip off our lips so easily that they may become nothing but words. Many years ago a good old pastor friend told me that he never permitted his congregation to pray the Lord's Prayer more than once in a service. He feared that it might lose its meaning by too frequent repetition. When we use familiar hymns, or prayers, or liturgies we need to be on our guard lest we too give only lip service to our God.

DEPENDENCE on forms of worship also led to confidence in the place of worship. The people of Judah had become superstitious about the temple and the city of Jerusalem. Jeremiah warns against those who keep talking about "The temple, the temple, the temple." Their lips are lying lips and their ways are sinful. The very policies of the nation were influenced by this superstitious dependence on the temple. They thought that they could play fast and loose with international relations and that no enemy could ever take their holy city. They could not forgive the prophets for daring to suggest the fall of Judah.

Dr. Albert Palmer preached a sermon on "The Peril of Easy Formulas." He quoted a friend who said, "The three basic cravings of the human mind are simplicity, certainty and success. Promise people these three and you will have a following." The people of Judah were not so different from those of our day. Here was a simple, easy way to be religious. They could please God with their sacrifices and ceremonies and then live as they pleased. Were they not God's chosen people? Nothing drastic could ever happen to them. They had to learn the hard way that obedience is better than sacrifice.

Indeed, forms of worship that are not used sincerely are a positive insult to God. Better no worship than (Continued on page 105)

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See page 59
 for details of
**CHRISTIAN HERALD
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GABRIEL COURIER



• AT HOME •

COLLECTIVISM: Ex-President Hoover celebrated his birthday recently; the whole country was in on it, for the whole country has belatedly come to respect and even love the most misunderstood President we ever sent to Pennsylvania Avenue. Mr. Hoover is this generation's elder statesman; may there be many more birthdays!

The speech interests us. Dean of the School of Rugged Individualism, Mr. Hoover sounded in this speech a warning that we Americans are on "the last mile to collectivism." Somehow, much as we respect Mr. Hoover, we doubt that one. We are certainly moving in the direction of collectivism, but we're hardly on the last mile. But the country does well to pay respectful attention when Mr. Hoover speaks.

All of us would hesitate to give up our boasted "American individualism"—and we'd better hesitate! But all of us ought to see by this time that the rampant individualism of the early '20's is gone and gone for good. When your father lost his job, back in those days, he had no unemployment insurance; when he lost his home, he had no FHA to help him.

It is all right to damn the government and to scream about "paternalism"—but before we do that let's be sure that we have done everything *as individuals* to fulfill our responsibilities and to solve our own problems.

HAWAII: Hawaii has lost something like \$25,000,000 at this writing, as a direct result of its stevedore-and-longshoreman strike. People are hungry and housewives are mad. There has been a sharp drop in longshoreman labor hours in our own West Coast. And it is all over a basic wage increase of 32 cents per hour.

Basically, we say. Behind that, it is a showdown between big business—long the ruling power in Hawaii—and labor unions which are fast increasing in power in this Paradise of the Pacific. The strike is actually a show-

down; its settlement will establish a precedent. We believe the unions will lose this one; they have already lost the sympathy of the public, and of workers in other unions. They will lose—and they will try again.

If it isn't settled pretty soon, the whole Hawaiian economy may be threatened with collapse.

NO JUSTICE: Justice is dying in this country. So is respect for the old American originality and ingenuity. With downcast brow and troubled heart, we report this month the sad case of Mr. Raymond H. Cole of Gaines, Pa., who went fishing, caught a beautiful trout *with his bare hands*, mounted it and showed it to the gaping public—only to be fined \$20 for catching trout by an illegal method!

What is this country coming to, anyway? Didn't we fight two world wars to protect such men as Citizen Cole in their dearly-bought freedom to catch trout by whatever method? It is an outrage and an insult to our veterans, and it is a case for the United States Supreme Court. Mr. Courier is starting a fund to take this case to Washington.

COURIER'S CUES: There's a new guided missile interceptor accurate at 75 miles which might destroy the B-36 . . . The 5-percent probe will produce no criminal trials . . . Soviets are publicly hanging their Red Army deserters in Berlin . . . France wants to build two super-battleships! . . . Chiang Kai-shek wants neither Britain, U. S., Pakistan, India or Australia in any Pacific Pact . . . (Whom does that leave?) . . . Eisenhower is in trouble with the faculty at Columbia U . . . Admiral Leahy once bet the King of England that the atomic bomb wouldn't work . . . U. S. Colleges are having a boom year, according to fall enrollments . . . Average family savings are down, from \$350 in '48 to \$300 in '49 . . . Government anti-trust suits are delaying price cuts which could be in effect now . . . There will probably be no steel strike.

• ABROAD •

ENGLAND: Travellers returning from England remark on the manner in which the British people are submitting to the Utopian experiment. The people are amazingly patient; they stand in line for hours for everything, and they seem to accept it as they accept fogs and rainy weather from the Channel. They are the most insecure people in the world—and nine out of ten of them seem to have just given up to it, no longer attempting analysis, correction or change.

This Labour government lives from one financial crisis to another; it takes a staggering share of the average man's income, borrows staggering sums from abroad—and is slowly but surely going broke.

Yet the British will go on with it. The British working-man may feel he is better off, even with chaos threatening, than he ever was under the Tories—so he will vote down the Tories and keep Labour! He will do that until he scrapes the bottom of the barrel. What then?

GERMANY: Germany has turned to the right. By substantial majorities in the recent elections, the conservative element of the population is to be the ruling element in West Germany. This means two things: the Communists have suffered another bad European setback, and the Allied occupation forces and officials have a brand new problem on their hands and minds.

The military Government henceforth will supervise rather than control; it will have to work closely with the leaders of the new republic in the Rhineland city of Bonn, and those leaders are already publicly criticizing what they call Allied "discrimination" against Germany! The friction will increase; as more power is transferred from occupation officials to native Germans, it will be difficult if not impossible to determine exactly where Allied power or control ends, and where German power or control begins. That will be accelerated by the withdrawal, steadily, of Allied officials; by October there will be a scant 1500 of them left.

From where we sit, it looks as though the German tiger was being let out of his cage. You can't keep a nation down forever, and the Allies can't stay in Germany forever, but—is this the time to pull out?

TITO: We wonder why Russia doesn't move in on Tito and settle his hash for keeps. Russia certainly has the wherewithal to do it. But she isn't doing it. Last month Tito was more brazen than ever.

He called on neighboring Bulgarians and Albanians to throw off the Russian yoke; he cautioned Hungarians and



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THE NEW CHIEF CHAPLAINS. The new Army Chief of Chaplains is Col. Roy Hartford Parker, left. He succeeds Chaplain Major General Luther D. Miller. With the appointment goes promotion to the rank of major general. Col. Parker is an ordained Southern Baptist minister. New Chief of Navy Chaplains is Capt. Stanton W. Salisbury. He succeeds Rear Admiral W. N. Thomas. Capt. Salisbury was promoted to the rank of rear admiral upon assuming his new duties Sept. 1. He is an ordained Presbyterian clergyman. He has been Navy chaplain 28 years.

Rumanians against Moscovian greed; he told Stalin flatly that Yugoslavia's army was on the alert, waiting for a chance to slap down the Red Army, and he concluded an economic treaty with Italy which must have made Stalin blink.

We've always said "Watch Tito." We say now that he is the spark that will someday touch the Soviet power-barrel and blow the Balkans into inevitable, suicidal conflict with Russia. And not too far away, at that.

CHINA: We are certainly on a spot insofar as our relations with China are concerned. Just who are we to support, now that China is through? The collapsing Nationalists? The Communists? Or some new middle-of-the-road party not yet evident? Ask a hundred Americans and get a hundred different answers.

We rise to admit that we've been mistaken about the Communists. We've been saying that they were a peculiar brand of Red, *not* of the Russian variety. But Mao Tse-tung is reported to have made a speech in which he said that for him the world was divided into two camps, and that he is definitely in the Red camp.

Now the Chinese Communists say they would stop annoying the Western powers in China if those powers would only recognize the Communist regime. We think they lie. Where else in the world has any Communist regime ever cooperated with a Western power? We'll not fall for that one. But—what will we fall for? Whose chestnuts will

we pull out of the Chinese fire, and why, and when? Or will we just let China drift into the bear's den, and die? Certainly the White Paper leaves us with a red face!

● CHURCH NEWS ●

RELIGIOUS EDUCATION: The International Council of Religious Education has issued a report on U. S. Sunday schools that is far from comforting. Between 1945 and 1948, says ICRE, there was a net gain of 19,060 Sunday schools in this country, and a net loss in Sunday-school pupils of 21,891!

The National Education Association has reported on public-school programs of religious education. Based on replies received from 2,639 school systems, NEA finds that 1,621 of these systems never have had a religious-education program of any kind, 310 said they had had such programs but had given them up, and 708 replied that they have some type of program now in operation. Thus, 73.2 per cent of the school systems reporting have no programs at all, and 26.8 per cent have some kind of program. About 700,000 pupils attend these classes, out of a total of five million pupils in the areas.

When we compare this 700,000 with the 24,588,112 now enrolled in U. S. Sunday schools, it seems pretty small. But remember that the public-school report is for 2,639 school systems only, while the Sunday-school total covers the nation. If the public-school effort were really to be pushed, it would outstrip the Sunday-school enrollment.

BLIND AND FRIENDLESS



Millions of blind children on the mission fields of Asia are victims of superstition and neglect. They sit idly at home or are left on the highways to become homeless beggars and worse.

The **John Milton Society** for the blind is the channel of United Protestantism through which we can reach them. This organization under its President, Miss Helen Keller, exists to serve the religious interests and needs of the blind. Inspired by her concern for the desperate condition of her fellow-blind overseas, a tour of Asia on their behalf was undertaken in the past year. This marks the beginning of a Christian World Mission devoted to the evangelism and care of these helpless ones.

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Somehow, we believe that week-day religious education is bound to supplant the Sunday school, sooner or later.

GO TO CHURCH: Speaking of better churches, there's a nation-wide "Go-to-Church" movement getting under way out in California with the president of the University of California as honorary chairman. It isn't quite new, being launched last March, but the group now plans to "sell religion back to the American people through a national advertising campaign on a year-round basis."

We're for this—we're for anything that will stimulate church attendance. But—can it win this way, even with millions (which they probably haven't got) poured into a national advertising campaign? After all, the product one advertises has to stand up on its own feet; you can't go on selling a product that isn't of deep interest to the prospective consumer. What we need here is not so much a lot of fancy ads begging folks to go to hear the preacher at First Baptist or First Methodist—but someone in the pulpits of First Baptist and First Methodist *with something to say!* We've talked to too many people who have quit going to church because "There's nothing there, when I do go!"

To go a step further, it may be un-Christian to pressure people into going to Church for a meal of the Living Bread, when the Bread isn't being passed out! (Yea, verily.—Ed.)

YOUTH FOR CHRIST: The organization known as Youth For Christ will send one hundred evangelistic teams into Europe next summer. Each team will be made up of five or six young people recruited from "Christian colleges and Bible schools."

We doubt, however, that this European campaign will pay very large or permanent dividends for Youth For Christ. For one thing, Europe is too upset now to go in for big-scale evangelism—too upset, too tired, too hungry. For another, Youth For Christ represents the radical Fundamentalist thought of this country—and Fundamentalism in Europe is quite different from ours! (Mr. LeTourneau's late invasion of England fell flat on its face.)

But—go ahead, Youth For Christ! Save all you can as soon as you can. Your Dr. Harold J. Ockenga is probably quite right when he says that a great spiritual revival should come, and that it will not come from the organized church. Historically speaking, such revivals never have come from the organized church; they have been rebel movements. Ask the spirit of John Wesley.

But we can't laugh off such all-out,

inter-church movements as the one now getting under way under the leadership of Dr. Bader of the Federal Council; if the Churches have the gumption to support *that* one, they can win crowds as large and maybe larger than the current crowds of Youth For Christ!

SCHOOL: In the September issue, you read an interview with Representative Graham A. Barden, author of the famous Barden Bill on Federal aid to education. (Public-school education, that is!) We call your attention to it if you have not already read it, and while we will not duplicate here anything said in that article, we would report that developments coming after the interview was written indicate that Federal Aid is a dead duck this year and perhaps next year, and that the Barden Bill has been reported lost, strayed, stolen or just plain missing somewhere between the House Office Building and the Capitol.

The Barden Bill is lost—but the issue it represents will come up again. What started as a routine education bill has now resolved itself into a defense of the Constitution of the United States. This business of Church and State, and the separation thereof *must be settled in actual legislation.* There will be no peace in our American house until it is settled. It will come up again. Be ready for it!

MRS. R.: We see no point in any elaborate comment on the Mrs. Roosevelt-Cardinal Spellman affair; Mrs. R. has taken care of herself very, very nicely, without our help. For the information of these interested, however, we could call attention to one phase of Mrs. Roosevelt's bigotry that the Cardinal neglected to mention.

Back during the war, Mrs. Roosevelt adopted a French war orphan—one Paulette Les Mescan—through the offices of the Foster Parent's Plan For War Children. She went out of her way to provide for a youngster, and for a sister. She even remembered, busy as she was, to make sure that a birthday present was sent to the children. The children, gentle reader, were both Roman Catholics!

Will *The Brooklyn Tablet* please copy?

GRACE: Working out of Richmond, Virginia, President August Dietz, Jr., of the Dietz Press, made a survey of 38 men's civic clubs, 14 women's organizations, 25 schools and more than 2,000 persons. He asked them: "Do you know a table grace?"

He found that only 18 per cent of those queried knew such a grace; 82 per cent did not. Mr. Dietz also found that only one home in eleven had grace at table in any form. (Cont'd page 14)



Take television, for one thing. A new General Electric tube makes pictures so bright and clear it's called "daylight television." Or look at the changes in the new G-E range that have cut cooking time and cooking cost. You get more light from today's lamps than those of even a few years ago. You get ironing done one-third faster, to judge by a recent survey on the new G-E iron. Our aim in every General Electric product is to give you more than you expect.

You can put your confidence in—

GENERAL  ELECTRIC



The Scroll of the Law



The Scroll is the most Sacred thing in the Jewish Synagogue. Christ read His introductory message from the scroll in the Synagogue;

Every Bible Student ought to have one of these miniature scrolls.

OUR OFFER

We want you to read **THE CHOSEN PEOPLE**, edited by Joseph Hoffman Cohn, son of Ex-Rabbi Leopold Cohn, and considered by many Bible students the most helpful paper on prophecy and the Jew published in America. It gives you inspiring reports of the world-wide activities of the American Board of Missions to the Jews, Inc.

Also, we want you to read the life story of Ex-Rabbi Leopold Cohn, written by himself in a sixty-page booklet—one of the most thrilling stories you have ever read. Jews are really accepting the Lord Jesus Christ.

The price of the Scroll is \$1.50, and **THE CHOSEN PEOPLE** is \$1.00 a year (published Oct. through May). Mr. Cohn's autobiography is 50 cents. Send us \$2.00 and we will mail you ALL and enter your name for a year's subscription for **THE CHOSEN PEOPLE**; if not satisfied, we'll return your money without a question.

And may we remind you also of the continuous need of our Missionary undertakings? Our work merits your every confidence. It is a program of world-wide Gospel testimony to the Jews. Your fellowship in prayer and gift is always welcomed and appreciated. **THE CHOSEN PEOPLE** is of course sent to all contributors.

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

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Use the enclosed \$.....for mission work among Jews.

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That's not good. But this is good: to help remedy this disgraceful lack of grace, Dietz has put out a series of table-mats on which selected graces are printed.

That's about the most sensible combination of survey-and-remedy that we've seen in some time. Dietz deserves a deluge of support.

● TEMPERANCE ●

START A SALOON! Every now and then we get good chuckling letters in our mail, along with the brickbats from those who disagree. One came along this month, from the Superintendent of Schools in Isle, Minnesota. We've never been in Isle, but we'd like to go there now and visit with Superintendent Palm, who passes on to us a novel idea about starting saloons which, he reports, appeared originally in some Kansas newspaper. To wit:

"To the married man who cannot get along without his drinks the following is being suggested as a means of freedom from the bondage of the saloon. Start a saloon in your own home! Be the only customer. You will have no license to pay. Go to your wife and give her two dollars to buy a gallon of whiskey, and remember that there are 69 drinks to the gallon. Buy your drinks from no one but your wife, and by the time the first gallon is gone she will have eight dollars to put in the bank and two dollars to start business with again. Should you live 10 years and continue to buy booze from her, and then die with snakes in your boots, she will have enough money to bury you decently, educate your children, buy a house and lot and marry a decent man and quit thinking about you."

Not bad. Not bad, at all!

GONE: So Margaret Mitchell is gone on the outrageous wind of a drunken criminal fool who ran her down and killed her in Peachtree Street, Atlanta. The author of "Gone With The Wind" will write no more. We suppose some, reading of that, will shrug their shoulders and say, "Too bad!" And some others will still insist that drinking is a potential or economic, not a moral, issue. To us, two conclusions leap up out of this murder, plain as our two thumbs:

1.) However much the United States takes in via liquor taxes, it isn't worth one Margaret Mitchell.

2.) Margaret Mitchell, is *only one* of the victims who pay for our criminal right to drink, every day, with their lives. What's moral about that?

HISTORY: A good reader from Roswell, New Mexico, sends us a column written by Hal Boyle, in the Portland (Oregon) *Journal*. Writer Boyle

heads his piece "Beer and History," reminds us that beer has been with us, historically, from Noah (!) to Admiral Byrd, that beer is "as old as farming," has played a role in war-science, cooking, medicine, and the development of a hundred industries. The puzzled reader asks us (a) Is Mr. Boyle right, and (b) Do we think he's in the pay of the liquor interests?

We doubt that he's in the pay of the boozemen; they want only intelligent advertising. He's right that beer, like the weather, has always been here. But what does *that* prove? Murder has been with us since Cain; does that make murder good or right? Deceit and human frailty have been in our midst since the snake first crawled into Eden; does that make either a virtue, or a desirable property of "men of distinction"? We'd also remark that sometimes columnists find themselves short of copy, and they just put anything in to fill up space and meet the deadline. When we think of what Mr. Boyle might be doing with his precious space...

Incidentally, who ever told him that Noah had beer in the Ark? There is no such a word as "beer" in our concordance, or our Bible; the only beer there is Beer-sheba, and that has nothing at all to do with bartenders. Come again, Hal?



OUR COVER this month was especially chosen to accord with World Communion Sunday, October 2.

Louis Jambor, the artist who created this masterful depiction of the Lord's Supper, was born in Hungary, studied painting in Budapest, Dusseldorf, Rome—all on scholarships. After considerable success abroad, he came to America in 1923. He is now a U. S. citizen, lives and works in New York. He has exhibited widely and won many honors.

Prints of "The Last Supper" and prints of two magnificent portraits of Christ by Jambor are available from Augsburg Publishing House, Minneapolis, Minn.

Editorially Speaking...

● CHINESE CHRISTIANS BETRAYED?

IN a forthright letter, Wynn C. Fairfield, a secretary of the Foreign Missions Conference of North America, calls my attention to the fact that in my July editorial, "Fourteen Bishops Speak For Us," I misrepresented the Conference as follows. First, the Foreign Missions Conference did not release and did not make, a statement concerning the Atlantic Pact. I confused a letter from the officers of the China Committee of the Conference supporting the present government policy in China with an attack on the Atlantic Pact. I accept the correction and apologize for my mistake. But later in this editorial I shall express the conviction that for the cause of Christian missions and for the ecumenical movement generally the statement which *was* issued is even more unfortunate and tragic than any anti-Pact statement could have been.

Second, Dr. Fairfield affirms that the release issued did not claim, as I stated, that the Conference represented 29,000,000 Protestants, but this is what the statement actually said: "Their letter was written at the request of representative members of the committee which is composed of twenty-six major Protestant denominations with a membership of 29,000,000. Their mission work in China constitutes the bulk of the Protestant missionary enterprise there." We leave to CHRISTIAN HERALD readers final judgment as to whether or not the above sentences justified a newspaper story to the effect that the Foreign Missions Conference or the offices of its China Committee *claimed* to represent 29,000,000 Protestants.

Third, Dr. Fairfield calls attention to the fact that in the opinion of his Committee the statement itself did have "the commendatory grace of modesty," which I found lacking. It contained such words as "we are convinced" and "we believe." I agree that it was not the fault of the Committee that newspaper stories did not carry these qualifying phrases. Dr. Fairfield writes, "I am in agreement with your main point, that interdenominational organizations should not claim to speak for the whole constituency of the denominations which compose them."

What the China Committee of the Foreign Missions Conference actually said, what they placed formally before the Committee for Foreign Affairs of the House of Representatives is worse than any anti-Atlantic Pact statement could have been. It is a repudiation of our war ally. It is a specific endorsement of the present vacillating policy of the State Department which contributes both directly and indirectly to Communist triumph. Insofar as any statement could be, it is a betrayal of China's leaders who are the product of our own Christian missionary enterprise. Certainly, as Dr. Fairfield's letter affirms, "Secretaries of foreign mission boards believe they have a clear right to state a judgment on China with which they are in daily contact, even though it happens to differ from that of other well-informed people like Dr. Judd." But in claiming that right and in exercising it as they have, these sincere men have in our opinion struck

a heavy blow against their sacred trust.

In their letter addressed to John Key, chairman of the House of Representatives Foreign Affairs Committee, they actually affirm, "We believe that the form of government should be decided by the forces now at work within China." That sentence is the heart of what to us is the betrayal of our Chinese Christian leaders. Certainly these leaders, Chiang Kai-Shek and his associates have made mistakes. Nor are they alone among all other democratic leaders in making mistakes. But with courage and ability, integrity and selflessness, Methodist layman Chiang has kept the faith and against incredible odds has fought on to finish the work he is in. It has remained for Louis J. Maloof*, a Roman Catholic marine who fought in China, to write the tribute to Protestant Chiang, to his character and ability that I would wish the Foreign Missions Conference had written. Dr. Walter Judd, representative in Congress from Minnesota and former medical missionary from China, has said of the Generalissimo, "I rank him with Abraham Lincoln and Mahatma Gandhi in selflessness, in forgetfulness of misrepresentation and wrongs done him. I know of no finer character, no more sincere Christian."

If now, after generations in which Protestant Christians have given their money and their sons and daughters to the missionary enterprise in China, the Foreign Missions Conference confesses that "the forces now at work within China," have the better answer and should decide the form of government for China, then what? Well, for me at least these spokesmen of the Foreign Missions Conference say in effect: "Christianity in China has failed. The leaders it produces are not to be trusted. The answer for the Chinese people comes out of Moscow and the Red Square rather than down from Bethlehem and Calvary." Well then, close the schools, board up the hospitals, abandon the churches, call in the missionaries and divert the funds to worthier fields. Nothing written in a decade by responsible representatives of our Protestant churches has caused me deeper grief than this letter from the Foreign Missions Conference to the Committee for Foreign Affairs of the House of Representatives. But I do not accept the conclusion. I believe that American Protestants will repudiate that letter.

● A DOER OF THE WORD

JUST fifty years ago Charles E. Wilson, the dynamic president of the General Electric Company went to work for the organization he now directs. Thirteen years old and the son of a widowed mother, he left school-days behind and went out to help make the living for his home. His success is another Horatio Alger story and one of the deeply moving things about it is the fact that his mother lived to see him where her love and loyalty, her sacrifice and faith helped to send him.

I met Charlie Wilson after he had fully arrived. I

* "Truth About China's Crisis," Our Sunday Visitor Press, Huntington, Indiana.

came to know him intimately while we served together on a President's commission. Big in body, outstanding in industry. I found him to be one of his country's most intelligent, human, patriotic and versatile public servants. I have no purpose to launch a political campaign. But to my mind this man has all the foreseeable qualities required for a truly great President of the United States. He is articulate both when he talks and as he looks, and both in public as well as in private life. What he says marks him for what he is.

In this half century during which he has risen from shipping clerk to president, the General Electric Company has grown from three plants and 9,000 employees to 127 plants with 200,000 employees, and what is even more significant, with 250,000 stockholders. This is America. Nowhere else in the world could it have happened. This is free initiative which incorporates all the social values that unite to form the social achievement that began with the Founding Fathers, that is now our responsibility and that our children and theirs will strive on to make perfect.

Charles Edward Wilson is at once a worker and a prophet. His religious faith is both an inheritance and an achievement. He got it at his mother's knee and in the church to which she led him and where he has remained a faithful member. But in his own right he has been a "doer of the word also."

Recently he had this to say about his religious faith when he spoke to the question, "What is the source of right?" "In all seriousness I submit as a first step prayer and the wholehearted practice of the Golden Rule, and this I hardly need say is a continuing, compelling and comforting requirement." Also he believes that this truth gains greater force with each passing day "as a bedeviled and bewildered world seeks the solace of divine inspiration from the source of all righteousness and all human rights."

To this declaration of faith I would add what may be regarded as Charlie Wilson's personal creed. "If there is anything that I can do in the conduct of my life and business to alleviate injustice, promote opportunities for all and remove some obstacles in the road to human brotherhood, I will seize such chances and implement them to the best of my ability." And as chairman of the President's Civil Rights Committee with rare courage and selflessness he put into practice this personal creed.

This is the man as I know him, the man CHRISTIAN HERALD salutes on his unique fiftieth anniversary.

● WE SALUTE CHAPLAIN PARKER

FOR me, the simple announcement "Chaplain Roy H. Parker succeeds Chaplain Miller as Chief of Chaplains" is much more than an announcement. Through all the years of World War II, I was associated with Roy Parker. Now in the post-war period I have seen him in action first in Washington at the Chief's office and in recent weeks in the Orient where he has served with distinction as Supervising Chaplain, Far East Command.

He has the military rank of colonel now, but in his new office he will wear the two stars of a major general. Born in Hickory, Missouri, in 1890, he was educated at William Jewell College and ordained a Southern Baptist preacher. His alma mater made him a doctor of divinity a few years ago. His service record is encyclopedic—it covers the world. Roy Parker is a family man and the only time I ever saw him unhappy (though it

didn't affect his duties) was in North Africa when we sat together and talked about home. Physically he is a big man, with heart and soul of like proportions. He is positive rather than negative, and because he believes in people he always has appreciative things to say about them. His sense of humor is the quality of the country from which he comes—it has depth and height, and it is both rugged and decent.

We have walked the streets of London and Bristol together, we have dodged bombs in Algiers and looked into the sun to sight enemy craft over the deserts of Tunisia. Together we have visited hospitals and cemeteries. Around the Pacific we have flown a circle from Guam to Tokyo, from Tokyo to Okinawa and the Philippines, and from Tokyo to Korea and back. At General MacArthur's invitation and Roy Parker's, I had the privilege of participating in the most unique Easter Service of all my preaching years at the Easter dawn on the Imperial Plaza.

Chaplain (Major General) Roy H. Parker will be confronted by a tremendous task in Washington. He will do the job and do it well. He will be an administrator whose vision will encompass the world wherever our men go.

There is nothing puritanical about the new Chief of Chaplains. He is never a killjoy and he doesn't impose his personal "peculiarities" upon others. He is universally popular with servicemen and officers alike. He and his gracious wife and lovely daughter are popular in homes and clubs. *Also, he neither drinks nor smokes.* Right here he will be a sound example and an inspiration to younger chaplains particularly.

CHRISTIAN HERALD congratulates President Truman on his choice and salutes the new Chief.

While I am talking about chaplains, Southern Baptist chaplains, total-abstaining and non-smoking chaplains, truly great chaplains, I would enter a second name on the scroll of honor—that of Chaplain (Colonel) Ivan L. Bennett. He is a younger man than the new Chief and the new Chief's junior in service. But these two who are friends have much in common.

I met Ivan Bennett in Australia in 1943. Then he was MacArthur's chaplain. Never have I heard a commanding officer speak with greater pride and appreciation of an associate than Douglas MacArthur spoke of the man he called "my chaplain." For four and a half years Bennett was in the Pacific and Far East. He went straight through the war and not until the Occupation was firmly established in Japan did he ask for his return to America. Then an unprecedented thing occurred. Twice he was decorated by the Commander in Chief—with the Distinguished Service Medal and with the Legion of Merit. More recently on Governor's Island as senior chaplain with the First Army, he has given a demonstration of selfless courage and administrative efficiency seldom equalled anywhere in the chaplaincy.

Of this man Bennett General MacArthur said, "Whether he is in the jungle or on the front of battle or in his office, he is the ideal man of God in action."

I have wanted to do this kind of an editorial for a long time. Now the hour has struck and I have done it.


 EDITOR OF CHRISTIAN HERALD



A Place FOR THE WORLD to Pray

By O. K. ARMSTRONG

ON last April 17th, the first public announcement was made that the United Nations building, soon to stand in majestic grandeur overlooking the East River in New York City, would include a prayer room, where delegates and all other personnel of the U. N., and visitors as well, could retire and commune with God.

Wallace K. Harrison, chief planning officer for the United Nations, confirmed the news with the statement that their architects would install "a simple, non-denominational prayer chamber in a sequestered area" of the huge building.

Men and women of all faiths rejoiced. Surely none rejoiced more fervently than Christian leaders of America. For like a tide, higher and higher during the last three years, sentiment has risen among church people of all de-



W. R. Austin, right, head of American delegation to U. N., discusses with W. C. Speers, chairman of Laymen's Movement, plans for prayer room at the new U. N. headquarters.

nominations for the recognition of a Supreme Being in the organization dedicated to peace and justice.

Now the story of how that prayer room came finally to be approved, can be told. It is the story of careful planning, of persistent effort, of determined marshalling of public sentiment for something believed just and right, and refusal to be sidetracked by red-tape and evasion.

Standing in the forefront of all those who deserve credit for securing the prayer room is the Laymen's Movement for a Christian World, an organization that believes in building Christian principles into the every-day life of the world. Members of this movement are convinced that there is a pattern of workability in the laws of God for human conduct. They follow the slogan: "Let's try Christianity!"



Lines of a Layman

THE GOLDEN RULE IN BUSINESS

By J. C. Penney

IT IS MY belief that Golden Rule principles are just as necessary for operating a business profitably as are trucks, typewriters, or twine. Many will deny this and will cite examples seeming to prove that it doesn't pay out. I can do that too.

When I was in my twenties, I purchased a butcher shop in Longmont, Colorado, for \$300 which I had saved while going to school and working at my first job in a store. The best and most profitable customer of the shop was the leading hotel of the city. My meat cutter advised me, "If you want to keep the hotel trade, you will have to buy the chef a bottle of whiskey each week. He does the buying."

I accepted the advice, without much thought, and bought the customary bottle of liquor. But after I had done so, a strange feeling came over me. I asked myself, "Were he living today, what would my father say?" Very well I knew the answer—for Father was opposed to the use of intoxicating liquors. And was it fair to my other customers to do for one what I would not do for them? Obviously not—so I determined then and there that never again would I bribe that cook, or anyone else, to get business.

I lost the trade of the hotel and because of that I also lost the butcher shop and the \$300 I had saved, penny by penny. Up to that point, practicing the Golden Rule apparently didn't pay out. But I have always been thankful that I did not yield to questionable expediency. Had I done so I might have become a successful butcher, but I would probably never have found my work in a wider field.

Spearheading the efforts of laymen affiliated with the movement to "try Christianity" in countries all over the world, are Wallace C. Speers, New York business executive, who is chairman, and Weyman C. Huckabee, Georgia-born, soft-spoken and energetic executive director. From the offices at 347 Madison Avenue, New York City, the crusade to secure a U. N. prayer room was directed.

Like millions of other men and women who believe in God, these laymen became distressed at the obvious failure of the United Nations to create the One World promised in such glowing terms four years ago at the organization's founding at San Francisco. They shared the disappointment of countless people of religious faith that from the very first day, all prayer, all recognition of the Deity, was ruled out.

Their determination to do something about it stands as proof that, as Theodore Roosevelt said, "Aggressive fighting for the right is the noblest sport the world affords."

In reality, the project grew out of a wide-spread appeal for prayers for peace, launched by the Laymen's Movement under leadership of Dr. Frank C. Laubach, known the world over as a brilliant expert in the field of

literacy. Dr. Laubach was sent by the laymen to Paris in September, 1946, before the opening of the session of the U. N. General Assembly, to organize groups who would pray for peace and for God's leadership of those entrusted with the future course of the world.

Dr. Laubach's sincerity, his quiet determination to help restore moral and spiritual values in a world bewildered by the aftermath of war, made a deep impression upon numerous United Nations representatives. Many heard him say, with profound conviction, "Prayer is the mightiest force in the world. It allows God to pour into the world His infinitely powerful spiritual forces."

UPON his return, Dr. Laubach was sent to twenty-six cities in the United States and Canada, to urge upon church people everywhere the critical necessity for prayer.

Meanwhile, the laymen issued a prayer card, which called upon all who would do so to pray daily for the delegates of the U. N., and for other world leaders, that they might do God's will. Humbly, the prayer card said:

"Man has reached a central point in history, where he must turn to God in order to avoid the consequences of

his own faulty thinking—in order to build a world of peace, opportunity and hope for all. We must pray. Not a few of us—but all of us."

Within a few months, more than 873,000 of these prayer cards were distributed, by churches, by laymen's and other religious organizations. The Cincinnati Council of Churches passed out 10,000 of them. Churches in Spokane, Washington, took a similar number.

Every day for three years, more cards have gone out. Recently the leaders of the Brotherhood of St. Andrews, in St. Mark's Episcopal Church, Houston, Texas, wrote for more cards, with a p.s.: "We're still praying!"

It was only a step to the decision to try to bring about an official recognition of God and a place for prayer in the U. N. Chairman Speers appointed a special committee for the project. The committee carried on a campaign of correspondence with delegates to the U. N. They asked specifically for approval of the prayer room in the new U. N. building.

Response was not favorable at first. Some replies frankly declared that the U. N. was not a religious organization, therefore religion had no place in it. Many pointed out that Soviet Russia and her satellites would be offended by the suggestion of a place for prayer. Others said that while they personally believed in God, there were atheists in the U. N. and any recognition of God would be out of place.

Said Huckabee to his associates on the committee, "Maybe it would be a good time for those who believe in God to say so!"

They said so—in an ever-widening circle of voices. John H. Ryder, chairman of the Committee for Laymen's Sunday, called upon laymen filling pulpits to stress the prayer-room idea. J. C. Penney, noted retired merchant, member of the movement's board of directors, joined Mr. Speers in a letter to all the governors of the forty-eight states. Thirty-eight governors responded with public statements of support. Eight of these issued official proclamations, calling on the people of their states to support the United Nations with their prayers.

Typical were the replies of three governors: From Arizona, Governor Dan E. Garney wrote: "Ours is a Christian nation, and we all realize that it is only through Divine guidance, meditation and prayer that we can hope to see permanent peace established in the headquarters of all the peoples of the world."

Governor J. Strom Thurmond of South Carolina responded: "It is indeed a small request that one room in this skyscraper, which is destined to

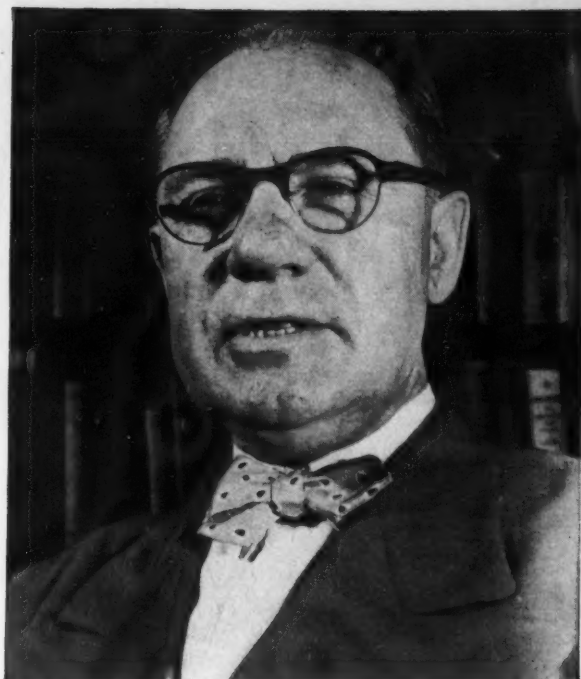
(Continued on page 99)

Evangelism's Quarterback

In Protestantism's biggest display of teamwork, Jesse Bader carries the ball

By

KENNETH L. WILSON



IF you hanker for a lively argument and happen to be short of subject matter to start one, try introducing the Federal Council of Churches. Especially in the theologically conservative church circles. You'll have your hands full in no time. For here's an organization, existing for the laudable purpose of unifying Protestantism, that seems to have a genius for making some people mad.

Certainly all of us agree that if ever there was a time when Protestants needed a united front, it is now. Yet in some sectors you'll find the Council regarded as scarcely better than a horned devil out to usher in the anti-Christ. Fighting the Council has become the major activity of some conservative leaders, many of whose followers go along but without downing the suspicion that their adrenalin could be put to more constructive uses. Even among the twenty-seven cooperating denominations in the Council, there are sizable blocks of good people who think it too liberal in its leadership, "totalitarian," "modernistic," too snif-fish in its attitude toward the country's conservatives who, everybody will admit, are the salt of the Protestant earth.

Nobody denies the Council's worthy achievements in promoting world order, battling for peace, fighting against Romanistic inroads in public education and elsewhere. But in some quarters the charge has been oft-repeated that Council leaders have departed

from the primary purpose of the Gospel—winning people to Christ.

Jesse Moren Bader, a solidly built gentleman of vast energy and a deep passion to bring men and women from darkness to light, will go down in ecumenical history as a man who has had a large share in changing all that. For seventeen years now, Dr. Bader's business has been the Federal Council's Department of Evangelism—which, mostly due to his labors, has become the largest and by far the most effective of any of the many departments. And the highest regarded. For who can quarrel with evangelism? Everybody is for it. The most caustic critics of the Council can't help thanking God for Bader, and it must be admitted, some of the approval his department has created has spilled over into the Council generally—though certain non-cooperating denominations feel that it has yet a far piece to spill.

Meanwhile, the stocky preacher from Kansas and his unimpeachable cause have become rallying points for the greatest Protestant crusade in modern history. It's a fifteen-month-long operation, beginning this month, called the United Evangelistic Advance.

The strategy starts with the churches taking a calculating look at the ministry and membership they have now. They can't go into this thing cold; spiritual renewal must ready them for the mission at hand. Then comes the reaching and winning of the unchurched multitudes, and there are

about 70 million of them, enough to go around. But this is no "love 'em and leave 'em" revival. New members are not merely to be stacked into the churches like so much cordwood. Part of the program is the careful instruction and "assimilation" of every newcomer. There are even now lonely strangers within the gates who long for a first-class assimilation job to be done on them, and they aren't going to stand around in the corners wearing their tentative smiles forever.

Then there are those shadow Christians who have moved to new communities and have never identified themselves with local churches; the active enlistment of these is a part of the whole task, as is the tamping down of Christianity into the everyday bread and butter and business relationships of the individual.

HERE is a sawdust trail that leads to the altar and from it into the sensitive areas of life where Christianity hurts most.

Nor are they being only rhetorical when they call it the "United" Evangelistic Advance. It is the most united effort that has hit America's churches since they came out against sin. And Bader, swivel-hipping through a tight field, carried the ball. Twenty-seven denominations are members of the Federal Council but forty are participating in the Advance, every major denomination except the Southern

(Continued on page 29)




He looked up as Jane entered and motioned in the direction of a Victorian chair on his modeling stand.

Dawson

Miss Whittington has a Day

By EUNICE MILDRED LON COSKE

ILLUSTRATOR: ISABEL DAWSON



MISS Jane Whittington jabbed her hat on her head and spoke to Annie in short angry sentences. "This is the last straw, Annie! The last straw! I can't think what ailed old Warner when he sold his house to those McMasters. He certainly didn't have all his buttons! But if the Town Council can do nothing about them, simply because Chet McMasters has won some prizes for his silly art, there are other ways to skin a cat. And I know several."

"No, Ma'am," Annie murmured, giving the drop-leaf table an extra rub. "No, Ma'am." Annie was completely deaf, and shook her head in the negative when she mean the affirmative. Miss Whittington was too agitated to correct her.

"Those awful, awful McMasters children," Miss Whittington grumbled, "forever in mischief—climbing my trees, breaking my shrubs."

Miss Whittington went over to her Sheraton desk, sat down, and found one of her calling cards. She dipped her quill pen in the Dresden inkpot and wrote in a large flowing script, "Chet McMasters. Kindly arrange an interview. Jane Whittington."

Miss Whittington took up her card and came out of her house. She stood a moment looking at her mutilated daffodils. Last night, they had been a yellow froth edging her lawn. This morning Annie had discovered the vandalism. Where hundreds of daffodils had danced, three remained. Miss Whittington had been too shocked to speak, but after the first numbness wore off, she muttered to Annie, "This is the last straw! Those McMasters children have plagued me for

the last time!" Her eyes were stormy.

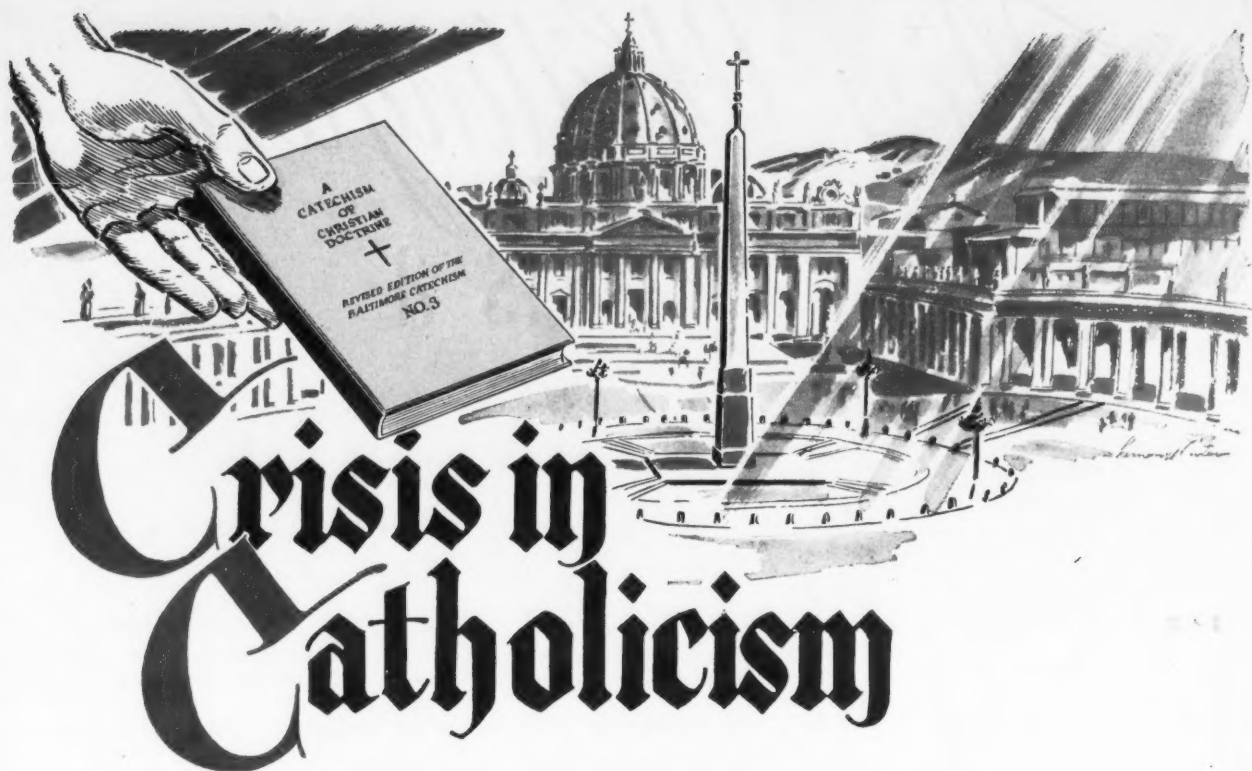
Miss Whittington stalked down the street to the McMasters' house. She opened the gate which swung on one hinge and her lips curled disdainfully. Her brown eyes noted the weed-infested lawn, the peeling paint on the siding, and she sniffed audibly. Well, what could one expect from that diletante, Chet McMasters? She certainly had used foresight when she had broken her engagement twenty-three years ago, and had refused to make up with him after their last quarrel.

Miss Whittington walked up the steps to the porch and rang the bell. A freckled-faced gamin stuck his head around the corner of the house and announced shrilly, "It don't ring. It's been broke this long while. Nobody rings at our house. They walk right in."

Miss Whittington ignored this pertinent information and knocked smartly at the door. It was opened by a young girl, tall, with loose brown hair and delicate features. Her lovely blue eyes were red with weeping. Miss Whittington noted the tears and tempered her words with an icy smile. She handed her card to the girl and said, "I wish to speak to your father. I wish to see him immediately on something important."

The girl glanced down at the card and answered slowly, "I don't know. Father has been painting in his studio all week. I don't think he'll answer when I knock." She smiled shyly at Jane Whittington. "He didn't yesterday when the mayor called. Father just hasn't much time for anything but painting."

(Continued on page 102)



Crisis in Catholicism

Does the new Catholic catechism indicate a willingness of the Roman Church to admit there is salvation for all?

By P. W. WILSON

DURING the spring of this year, discussion arose over a curious incident in the Roman Catholic Church. Attached to Boston College, an institution of Catholic learning, is a school called St. Benedict's Center. Director of this Center is a Jesuit priest, the Rev. Leonard Feeney, author of books like "Fish on Friday" in which a lively humor plays around zealous theology.

Of Father Feeney's eager crusading for the Roman Catholic faith, there is no doubt. It is on record. Yet he was disciplined by his ecclesiastical superiors for insubordination and with his support, four teachers in the St. Benedict's Center resigned their positions. Indeed, with Father Feeney's backing, they accused Boston College of teaching heresy. By order of Boston's archbishop, Richard Cushing, the Center was closed for a while, and, according to the accounts, the issue thus raised was referred to the Pope.

The question at issue is simple: Is it, or is it not, possible for a non-Cath-

olic to be saved? Following tradition, Father Feeney and his four followers are understood to have denied such a possibility. The Vatican, by its formal acquiescence in Archbishop Cushing's use of his episcopal authority, appears to have given non-Catholics the benefit of the doubt.

To Roman Catholics the question raised is of vital importance. They have been taught to hold firmly to the conviction that theirs is the one true Church; that within this Church alone salvation is to be found and valid sacraments administered. The defense of the Holy Inquisition has been based on the argument that the body may be tortured in order that the soul may be saved in the only way that, according to Roman Catholic theology, as then understood, souls are saved. Any suggestion that this position has been modified would appear to compromise the solidarity of the Papacy itself. If Protestants, as well as Roman Catholics, can be saved what becomes of indulgences, of the confessional, of

absolution, of excommunication, of anathema, of purgatory and of a special and exclusive canonization of saints? Certain corollary adjustments would surely be required.

To non-Catholics, of course, what is thought of their ultimate fate by the Vatican is of no more than academic interest. But the raising of the question within the Roman Catholic Church suggests that here is no local affair occurring in one American city. It is the position of the Roman Catholic Church in the modern world that has to be re-examined, and indirectly all religions are involved.

An unprecedented transition is sweeping over mankind. The nature of the individual is what human nature always has been. But institutions organized by man are feeling the stress and the strain. No landmark, however primitive, however elaborated, stands precisely where it stood.

Religions are yielding to the pressure of environment. For centuries the caliphate of Islam was vested in the

Ottoman dynasty at Constantinople. The sultans of Turkey, with their political autocracy and their spiritual pretensions, are now a memory. Hindus in India have taken over the government at New Delhi, but one of their first acts is to issue an edict purporting to abolish untouchability—and on untouchability is based the system of caste which for thousands of years has provided the cement that holds Hinduism together. In China the Confucian philosophy has crumbled, and everywhere secularism, with Communism as a battering ram, is challenging the Judæo-Christian revelation. The usually far-sighted leadership of the Roman Catholic Church is fully aware of these momentous developments.

A brief glance at the past may be helpful. For the first thousand years after Christ, the Christian Church was comprehensive of all the faithful. This Church Universal was then sundered by a schism. Eastern Christendom remained "Orthodox." Western Christendom was centralized around Rome.

A second thousand years is now approaching completion. It has been a troubled millennium, and it can be divided into three periods. The first of these periods is known as the Middle Ages, and during the Middle Ages the Popes had things ecclesiastical pretty much their own way.

The second period opened with the Reformation. Eastern or "Orthodox" Christendom was not immediately affected. But in the West there was a deep severance of society into Cath-

olic and Protestant. The Papacy, however, was able to continue essentially unchanged. Though certain countries were in rebellion, within its pale the Vatican was still supreme. Protestants might be dominant in England. But Roman Catholics were dominant in Spain.

IT IS into a third period that Christendom is entering. The division of the Church into East and West is unhealed. The later division of the West into Roman Catholic and Protestant continues. There are Protestant Ulsters and there are Roman Catholic Quebecs. But no Ulster is completely Protestant and no Quebec is completely Catholic. Every community is now a more or less mixed community.

There are attempts to maintain iron curtains—spiritual as well as secular. But the wind bloweth where it listeth. Over wide areas of the world anybody with determination can read any book, magazine or newspaper. Print, moreover, is supplemented by other forms of expression. There is the radio. There is the motion picture. There is television.

Churches have no longer to deal alone with congregations that kneel before the altar or sit in front of the pulpit. Out of the highways and the hedges there has emerged what we call the general public. It is with the general public that every church has to deal.

For the Roman Catholic Church the ordeal is of peculiar severity. No autocracy has ever maintained itself ex-

cept by some form of censorship over the human mind. What faces the Roman hierarchy is the task of upholding an infallible authority amid a generation that demands the right to discuss, to challenge and even to change every authority. This is the surging background out of which arose the Boston incident.

There is no suggestion anywhere that the Roman Catholic Church is flinching before the challenge that meets her. The hierarchy is fighting and fighting hard. In their view, it is a fight for God against the Godless, and many of the clergy and laity are convinced that their highly integrated organization is alone strong enough to overcome Communism. The ranks of Protestantism, they think, are broken.

One weapon vigorously wielded is publicity. A cardinal in his robes is more photogenic—to use a current term—than a Methodist minister in his Sunday school. Canonizations of saints, Eucharistic congresses, numerous ceremonials are reported in the press and displayed in the newsreels. The Pope has announced that a Jubilee Year is to be celebrated in 1950, and this undoubtedly will be an occasion for impressive pilgrimages to Rome.

But the Roman Church is fully aware that pageantry alone will not be enough. It is winning the individual that wins the victory. And the bigger the names the better the publicity. Thus we have seen a number of celebrities, lately converted to the

(Continued on page 68)



ACME PHOTOS

The Reverend Leonard Feeney who was stripped of his priestly functions by Archbishop Richard J. Cushing of Boston after the priest had said none outside his Church may have salvation.

Below: They resigned in sympathy with Father Feeney. L. to r.: Charles Ewaskio, ass't prof. physics, Boston College; Fahkri Maluf, ass't prof. philosophy; James Walsh, philosophy instructor; David Supple, German teacher at the high school.





Advertising's Newest



Discussing the UCC ad campaign: Ad agency man John T. Harman, Jr.; Robert W. Boggs, campaign coordinator; G. E. president Charles E. Wilson, chairman of Sponsors' Committee, UCC campaign.

BY THE time this is in print, or shortly thereafter, you will be hearing and seeing a lot about religion and its importance. It will come at you from the radio, from newspapers and outdoor posters. Again and again, with all the powers at the command of the nation's advertisers, you will be reminded of our nation's spiritual heritage, of the part religious institutions play in individual family and community life, and of the duty each American has in the support of the church of his choice.

All this attention to religion will last from November 1 through Thanksgiving Day, and prominent in every

"plug" will be mention of the United Church Canvass. So, lest you think the millennium has suddenly come, or that the UCC has suddenly become rich enough to buy such widespread advertising, we'd better explain.

All this is not costing organized religion or any segment thereof a single cent. The slick promotion job, handled by some of the smartest brains in the advertising business, is part and parcel of a gigantic public-service program which during the past eight years has propelled the much-maligned admen toward a new and challenging frontier. During that time, the advertising business has given more than a billion-

and-a-half dollars worth of brains, time and space to boosting a host of public-service projects.

The story behind that tremendous contribution is really something. And it all started with a speech.

Eight years ago, James W. Young, wealthy advertising man, gentleman rancher, one time college professor and civil servant, addressed 600 of his admen colleagues gathered in Hot Springs, Va. They were there partly to fraternize and swap ideas, but mostly to weep on each other's shoulder over the public's low opinion of their profession.

You have to look hard to find Young's speech now. The *New York Times* for Nov. 16, 1941, carried four paragraphs on it, beginning ten paragraphs down on page 25. It was easy to lose sight of a business speech: on the preceding day H. M. S. *Ark Royal* had been sunk in the Mediterranean, President Roosevelt had ordered three contingents of Marines withdrawn from China, and Kurusu had just reported into Washington. The Russians claimed to have loosened the iron ring the Nazis had thrown around Leningrad. John L. Lewis was threatening a coal strike, and fifty-one railroads were afraid they would have to shut down on December 7. And on page 25, one James W. Young had addressed 600 leaders in the advertising business.

He gave it to them straight. He told them that much of the public's repugnance for advertising was based on "its banality, its bad taste, its moronic appeals and its clamor."

He showed them new vistas. Advertising should be used by churches, universities, philanthropic foundations,



F rontier

When admen found their profession slipping into disrepute, they reached for a halo—and found a conscience!

By JOHN CRICHTON

associations and unions. Its vast power would be employed to bring harmony in industrial relations, to wipe out diseases of ignorance like child-bed fever, to do the nutritional job the nation so badly needed.

"It ought to be the servant of all the forces of righteousness," he said. "We have within our hands the greatest aggregate means of mass education and persuasion the world has ever seen, namely, the channels of advertising communication. Why do we not use it?"

Young then outlined an idea he had for public-service advertising that would not only "save face" for a business then currently in bad odor but would develop for admen a feeling of responsibility in the social order. His hearers applauded—and went to work.

But hardly had the echoes of the meeting died away when the U. S. changed. Out of the blazing Pacific sunrise, Japanese bombers attacked sleeping Pearl Harbor, and the U. S. was in the war! The defense unit the admen had planned never materialized. In its place they created the War Advertising Council. It had one object: to assist the government in winning the war.

In the first dismal, disorganized days of the war, the government and public floundered badly. The Japanese drove south and east, across Malaysia, through the Philippines, south from the Carolines into the Solomons and New Guinea. The Germans were knocking on the gates of Cairo and swarming through the Ukraine. The sands of the east coast of the U. S. were stained with the oil from sunken tankers. The "home front" was chaotic.

The government departments and agencies were desperately eager to channel their messages to the public, but the welter of appeals became a log jam.

The Council went into action. Radio and advertising space pools were set up. Projects which needed advertising help were channeled by the Office of War Information to the Council. From its beginning it was a volunteer organization. It is now called simply the Advertising Council. It had, and has, only a small paid staff; it was a clearing house for advertising service to the government.

The advertising business, for all its
(Continued on page 80)



Mr. Harman points to the theme of the campaign. Looking on are: Earle B. Pleasant, national director, UCC, and two members of the UCC Ideas Committee: Francis Harmon, vice pres., MPA; Stanley High, Roving Editor, "Reader's Digest."

"In Remembrance"

AS THE TIME approached for His death, Jesus arranged for a last repast with His disciples. During the course of this meal He took the food and the drink which were most commonly found on Palestinian tables and asked His disciples to think of them henceforth as carrying new meanings.

According to Paul, who wrote the earliest New Testament account about A. D. 54, this is what happened: "The Lord Jesus on the same night when He was betrayed, took bread and when He had given thanks, he broke it, and said, 'Take, eat; this is my body which is broken for you. Do this in remembrance of me.' In the same way also He took the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes. (I Corinthians 11:23-26).

Why did not the Master choose a costly memorial? His followers would have hesitated at no sacrifice. He might have reasoned that something inaccessible and infinitely precious would best symbolize the inexpressible worth of the life of the Son of God. Instead He took the two commonest elements of every Palestinian meal and made them His monument.

The reason must have been that He sought a symbol which was in the reach of everybody. Nobody was so poor that he did not have bread and wine. The bread might be like stone, and it often was, but it was bread. The wine might be the sharp, acrid drink of the poorest farmer, but even if it was poured out of a rotting wineskin it would serve in that land of spare wells to refresh the body. How often had Jesus and His band of faithful men eaten meals which were nothing more than just bread and wine. He would dare to use them as His memorial! So the monument was erected, to stand through succeeding centuries. Its grandeur, beauty and healing strength have ever since made it the central act of Christian worship.

"This do in remembrance of me." What were the disciples to remember? Jesus had been their teacher and leader during the entire period of His public ministry. Much had happened during that time; much had been said.

Remember me, Jesus seemed to be saying, as one of yourselves. Remember me as a man like you with a body which can suffer, grow weary, die. Remember our fellowship together, our sleeping and waking, our meals like this one in happier days, our conversations by the seaside, our visits to Zaccheus and to the home of Mary and Martha. Remember me as a Jew, of the seed of David, who has in many

SERMON OF THE MONTH

"For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He comes." I COR. 11:26

By

HAROLD E. FEY

ILLUSTRATOR: CHARLES ZINGARO

an encounter broken with the leaders of His people and started a new community which has taken up the mission Israel has abandoned and undertaken the reconciliation of the world to God. Remember me as the cornerstone which God is laying in the new temple of which you yourselves are the living stones. "This is my body which is broken for you. Do this in remembrance of me."

REMEMBER too, Jesus seemed to be saying, that I am shedding my blood. I am going before you and laying down my life. No person clothed with mortality can do more than that. But this act is a testament, a pledge, a covenant. It is a testament of love, a pledge of loyalty, a covenant of constancy forever. In performing it you are binding yourselves. You are taking upon yourselves my mission. You undertake it in my faith that our heavenly Father will not desert you but will bear you up and glorify His name with your victory. So you bear your witness for the salvation of the world. "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

The remembrance of Jesus as the living Son of God was largely extinct

in the church of the Middle Ages—how nearly dead is shown by the churches of Rome, which were almost all built by this time. Of the 433 churches and chapels in what was then the principal city of Christendom, only 15 were dedicated to Jesus, while no less than 121 were dedicated to Mary. Ignatius Loyola and some other medieval Catholics even went so far as to teach that in the Eucharist the flesh of Mary as well as that of Jesus was eaten. The Eucharist itself was interpreted in such a way as effectively to cause the Christian community to forget the Jesus of history and of the Church.

The Reformation ended this state of affairs. It brought a part of the Church at least to rediscover the purpose of Jesus in instituting the Supper. Adolf Harnack described that purpose for us all: "By teaching them to think of Him and of His death in the breaking of bread and the drinking of wine, and by saying of His death that it takes place for the remission of sins, He has claimed as His due from all future disciples what was a matter of course so long as He sojourned with them but might fade away after He was parted from them."

To most Protestants, the first meaning of the communion is that it is a memorial to Jesus Christ. In the symbols of His body and blood, His identification with our humanity is recalled. We see Him not as a high priest who cannot be touched with the feeling of our infirmities, but as one of ourselves.

Most of our hymns celebrate the Lord's Supper as an act of remembrance. But too many of them, like most prayers before communion, make this a remembrance of something far away and long ago. Jesus is definitely dead. His blood is a red stain on the ground beneath the cross. His body is a bruised and lifeless corpse which must quickly be buried. The memorial we raise to Jesus in such ways had better never be raised. Jesus is alive. He must be remembered as living.

A SECOND meaning of the Lord's Supper is that contained in the term, "the Eucharist." From the earliest times it was a joyous thanksgiving. Who has greater occasion for gratitude than the Christian, for whom the Eucharist has always been reserved? Who

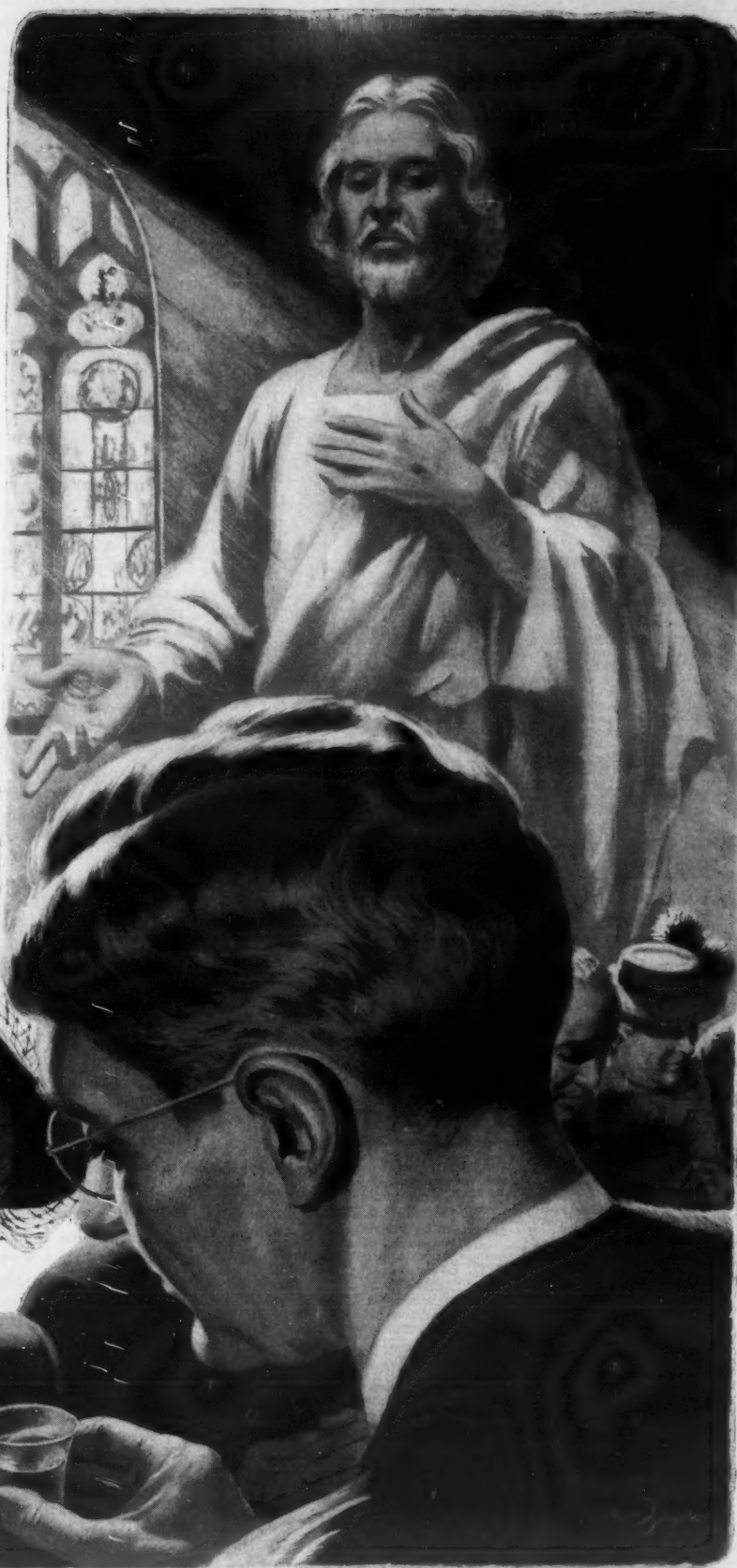
of Me"

has more fundamental reason for optimism, for courage in the face of death and destruction, for faith in the power of Christian life to endure and triumph? We offer thanks to God for a redemption which is a present fact as well as a future hope, for a Redeemer who brought divinity to our common life.

A third meaning of the Lord's Supper is found in the covenant which it represents between the living Christ and those who take part in this act. The wine, Jesus said, is "my blood of the covenant." Again it was referred to as "the new covenant in my blood." The disciples discarded the old compact by which Jews were bound and entered into this new relationship. As Jews they would feel themselves sacredly bound by the new pledge which, like the old, was unto death. The good faith of the proposer of the covenant was soon eternally confirmed by the cross. The act of communion is still a new commitment to the way of the cross.

It is this ethical commitment which should forever dissociate the observance of the Lord's Supper from the realm of magic. It requires the par-

(Continued on next page)



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ticipant to look within if there is any evil thing in him and to seek penitently for a clean heart and a right spirit. It requires him who administers the communion to look closely to his own life lest he prove to be an unworthy minister. When the people of the Mediterranean world took knowledge of the disciples that they had been with Jesus, the thing that excited their wonder was an observable change in the spirit and behavior of these former nondescripts.

The Eucharist is in the fourth place an affirmation and renewal of the fellowship of the believer with Christ and with His church. Paul was the great exponent of the idea that the church is the body of Christ.

In the Lord's Supper we affirm the fact of the communion of the church with its living Head and with the ecumenical body of believers throughout the world. We enter into the heritage of the early Christian Church, whose chief act of worship from the first was the breaking of bread in the Lord's Supper.

A fifth meaning of the Eucharist is that the source of spiritual strength is in God. In the Lord's Supper the believer is fed, and not by himself. The bread and the wine are the free gift of God "for the nourishment of the soul," as Harnack says. Paul referred to these representative symbols as "spiritual food" and "spiritual drink." In themselves they are bread and wine—nothing more. All the intricate theories of Scholasticism concerning transubstantiation have not in a thousand years made anything more of them than bread and wine. Their effect on the one who eats and drinks is exactly the effect of any other like amount of these substances. But if they are partaken of with faith by a person who recognizes in them a symbol of the desire and purpose of God spiritually to sustain His children, they will be a means of grace.

A sixth meaning of the Lord's Supper is its representation of the atonement. The ministry of reconciliation is here re-enacted. Only thus can the presence of Judas at the Last Supper be explained. Until the end the opportunity for forgiveness was held out to this sinner. Although Judas turned away, the triumph of reconciliation is shown by the fact that the eleven remained. They too were on the verge of estrangement, were more concerned with personal advantage than with the kingdom of God. The Last Supper represented the healing of wounds and the cauterizing of cancerous jealousies. It is still a place where penitent men and women can find forgiveness and at-one-ment with God.

Finally, in the Lord's Supper we celebrate the fact and declare the hope of immortality. Jesus was confident

that His death could and would be overcome by the power of God. If the temple were torn down, in three days it would be erected again. God would not fail in the ultimate test. Evil could be overcome, and be overcome with good. God could be trusted. Men who steadfastly act in the faith that God is love will not be let down. Even though they lay down their lives, they will receive them again. This is what happened. Jesus, who was crucified, lived again.

World Communion Sunday was inaugurated in 1940. Every year since it was first proposed, churches throughout the earth have observed communion together on the first Sunday in October. The observance offers to Christians of all lands and of every variety of "gifts . . . service . . . working" an opportunity to proclaim the solidarity of the Church of Christ. While the Church's divisions are a fact which we may never cease attempting to overcome, its unity is also a fact which must be held in remembrance and continually magnified. "We who are many are one body, for we all partake of the same loaf." That is as true today as when Paul wrote it nineteen centuries ago.

THE observance of World Communion Sunday is the first and as yet the only action in which a considerable share of the 138,000,000 Protestants on earth consciously and simultaneously affirm their unity. They do so in thankful recognition that everywhere, as the earth turns on its axis to bring one land after another to face the sun, Christians lift their eyes to the Son of God in acknowledgment of a fellowship which includes all who take the name of Christ. On this day the walls of the upper room melt away and we all sit at table with the Master.

At no time must we allow ourselves to forget that in the communion we re-enact the divine drama of redemption. We become a part of that incredible story. Through it we are lifted out of our time-bound lives. Once again the light shines around a tall figure in an upper room and we are there crying with the rest: "Lord, is it I?" The light fades and we hear the echoes of Gethsemane at night, riven with the agony of unanswered prayer. The darkness piles mountain-high and becomes a Golgotha, pierced with a cry from a cross. It yields to an unbelievable dawn shining above an empty tomb. It ends in a gasp of surprise as we break bread on the Emmaus Road. We have walked with Jesus, who, being dead, yet lives.

(Reprinted by special permission of the publishers, from "The Lord's Supper: Seven Meanings" by Harold E. Fey; Harper & Bros., \$1.50.)

EVANGELISM'S QUARTERBACK

(Continued from page 19)

Baptists. "And in 1948 they had the best evangelistic effort in their hundred-year history—God bless them!" Dr. Bader comments unreservedly. It's a nice pat on the back from a fellow downed on the one-yard line.

Fifteen years, ten years ago, the ambitious United Evangelistic Advance would have been sheer hallucination. When Dr. Bader came to the Department in 1932, only two denominations had a full-time Secretary of Evangelism, and he was one. Today, the denominations have forty-six such secretaries. In 1932 the Department of Evangelism had the smallest budget in the whole Council setup. Today—and this will come as a surprise to some—the Federal Council's budget for pure, untainted, orthodox evangelism is twice as large as for any other activity.

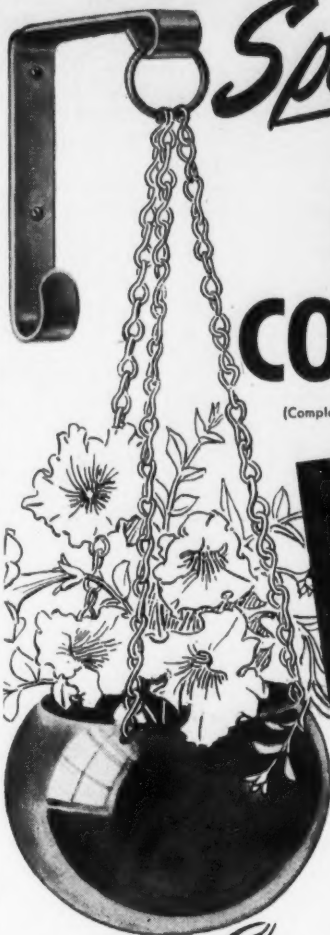
"It's the way it should be," Dr. Bader explains. "To have fruitage, you've got to have rootage. The personal and social gospels are not two hemispheres of the one gospel, but are related rather as cause to effect. Before you can have a better social order you must have better men and women." It requires no special clairvoyance to see why churches of all persuasions are going over to Jesse's team!

Gradually, as the new secretary rolled up the tides and denomination after denomination was deciding it needed a full-time evangelism secretary, meetings began to be held twice yearly. The rule has been that any secretary of evangelism of any denomination may attend, absorb ideas, give out ideas. Only the voting of policies is limited to groups which are members of the Federal Council. It sounds fair enough.

About three years ago, Dr. Bader had an idea about evangelism, his idea Number 43704 on that subject. He took it up with his team of secretaries.

"You're all going to be spending two or three years on evangelistic drives of one kind and another," he began. "Walter Woodbury over there says that his Northern Baptist Convention is calling its program the Crusade for Christ Through Evangelism—and most of you have something like that coming up. So many new members, so many new churches, so many young men recruited for the ministry. That's all good. But the drives run out in 1949. What then?"

If it was true as these men had all been telling their people, that the church must evangelize or perish, and that Christianity was always within one generation of extinction, then it was a mighty good question. There had to be something "then." They couldn't just stop, any more than a fellow running to the second floor on a



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down escalator dare stop or hesitate.

Dr. Bader went on. "Why couldn't we go to the country unitedly in 1949 and 1950? It's a good time, because 1950 is the last year in this half-century. If the second half is to be better, then America in her leadership of the world must lead in the spiritual and moral realms, too."

The idea caught on, and three years ago the initial planning for the campaign started rolling. This fall the planning and teamwork will begin to show fruit. Every means that will result in a hearing for the gospel will be used, but the new evangelism is not a big-name personalized movement.

"The great evangelists of the past—Moody, Finney, Billy Sunday," Dr. Bader points out, "each was magnificent, but each was only one voice in one place. In 1936 the emphasis shifted to preaching missions, as we called them, a team of speakers going out to where people were. In Kansas City during one five-day mission a team of thirty had 430 appointments all over town."

In the past, evangelism was a revival-meeting proposition. Now, trained laymen are feeling their way back into the responsibility they had cheerfully relinquished to their pastors. In the last three years the denominations have trained over a million men and women to win others to Christ.

"But do they get the same results?" sincere skeptics want to know. A lot of people want to know. They are altogether too well acquainted with the spiritual modesty of some visitation "evangelists" who go into a home and talk about (1) what nice wallpaper you have in the living room and (2) we had so much trouble when we did over our hall and (3) where does one get good paperhangers these days? Sometimes on the way out they remembered to issue an invitation to church, their weak smiles admitting that it's a perfectly incredible thing to ask, but there it is.

Dr. Bader shakes his head; that's not the way he has heard it. "These men and women witness to what Christ and the church mean to them. They seek a decision in the home, and then after that's done, they try to get the person to come to church to make a public decision."

To the still unconvinced there's this solemn afterthought. Ninety-five to ninety-nine per cent of the people in church audiences are already members. The church downright has to go out to where people are! And in the Advance they are going—to the universities, to high schools, to homes through visitation evangelism and the community religious census.

Is the spirit of evangelism dead in this country? Dr. Bader smiles at this

easy one. "In 1948 we had five million more Sunday school pupils than the year before, and 19,000 more Sunday schools. It has been only in the last few years that the church schools have shown an increase. You can't explain it apart from the increase of the evangelistic passion and spirit of the churches. Two million more church members this year than last. Why, I've never seen a time when evangelism was on a higher tide! And during the last war, for the first time in the history of American Christianity since 1850, the churches showed a wartime increase. Always before attendance had dropped, and it took years to recoup the losses. I think that the preaching missions which began in 1936 helped to ready America for her spiritual crisis so that the churches lost no momentum even during those most trying days."

If anyone is entitled to state an opinion as to where those extra millions came from it's Jesse Bader, Mr. Evangelism himself. He knows how individuals, even the rugged variety, react to the gospel. He came from a town in Illinois that was about as close to the grassroots as you could get. An uncle moved there in frontier days and bought 640 acres from the Indians. Later on he built a sawmill. Around the mill a community sprang up, taking his name. The total population of Bader, Illinois, never grew to more than 75.

JESSE spent his boyhood in Kansas on another farm. When he was nineteen he set out for the University at Lawrence with twenty-five dollars in his pocket, not much of a backlog even for 1905. He knew exactly what he wanted to be—a doctor—and a part-time drugstore job at which he worked afternoons, evenings, and Saturdays helped to keep him convinced for a while. But these slender earnings took care of only his room and board, and tuition and books had eaten up the original savings. There were the other recurring expenses of college life to think about.

One day the registrar called him in for a conference. "There's a church at Perry, Kansas, that wants a student pastor. Would you like the job?"

Jesse pondered. When he had been in high school he had now and then visited little churches and made brief talks. And he had been attending Bible classes on the edge of campus in an arrangement sponsored by the Disciples. What he didn't know was that his pastor back in LeRoy had written the registrar, who was also a Disciple, saying that he hoped the registrar would use his influence in turning Jesse Bader to the ministry.

It was this kind of financial intrigue that headed the young man toward

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Rev. Jacob Peltz
Ph.B., B.D.

In spite of the amazing numbers of Jews who are emigrating to Palestine, there are living Hebrew Christian communities who remain in Berlin, Hamburg, Frankfurt, Vienna, Budapest, and other parts of Europe. These Hebrew Christians will maintain a potent witness for Christ wherever they are. It is these Hebrew Christians we must continue to encourage and help in their spiritual and material needs.

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prayer instead of pills, toward being concerned with the hardness of a man's soul rather than his arteries. That \$4.50 every two weeks looked good, but Dr. Bader concedes now that he owes the Perry church a refund of \$4.00 for every preaching service of that two-year period. During his second year at K.U., Jesse filled the other half of his month of Sundays with a \$5.00 church at Leonia.

So there he was, headed for the ministry. How could he escape the machinations of an interested pastor back home and a very present appetite accustomed to regular meals? Perhaps it's as practical an entrance into the ministry as any. After all, with a different combination of influences he might have become a pitcher for the Red Sox, like his brother.

At the end of his second college year, now a full-time weekend preacher, Jesse felt he ought to be in a school directed a little more pointedly at potential preachers, and so he transferred to Drake University in Des Moines. Four years later he came out with two degrees, a wife, all bills marked paid, and a bank account. A good many manage the first two, but few attain unto the high calling of the latter. Not only this, but Jesse had helped to pay his sister's way through college, and his wife's expenses during her last academic year.

"Jesse gave a tenth and saved a tenth from all his earnings," Mrs. Bader reminisces fondly and not without justification. "We lived on a dollar and a half a week, and in those days a dollar and a half would buy a lot of Aunt Jemima pancakes and sauerkraut." Jesse had been called by now to the church at Colfax, Iowa. "We went there every Friday night. The church people took turns boarding us over the week end, and," her eyes twinkled, "it's surprising how you can cut down expenses that way."

The young preacher's first settled pastorate was in Atchison, Kansas. The church was falling to pieces literally and had a membership of 300 in like condition. The manse had thirteen rooms and no furniture, and the salary was \$125 a month. "We've got to have a new church," the pastor decided, and hopped on his bicycle to go out to bring in the people who would be needed to populate it. There was no choice; he had to be an evangelist!

Seven years later when the Baders left Atchison, the church of 1400 members was comfortably housed in a new debt-free building, and the Sunday school was hitting 1500 to 2000 every week—but they never had any success at filling the manse. On the day when the new church was dedicated, Dr. Bader raised \$45,000, not in I.O.U.'s, not in pledges, but in cash in hand. All this in a town of 15,000.

During the first World War he served thirteen months overseas as a Y.M.C.A. worker, and was one of sixteen invited by General Pershing to go into Germany with the Army of Occupation.

Dr. Bader spent another two years as pastor in Kansas City, Missouri. In all his pastorates, he averaged one new member a day added to the church. Here in Kansas City, Mrs. Bader had Sally Rand and Harry Stockwell, father of Dean Stockwell, in her Sunday school class. From Atchison and Kansas City, eight or ten young people embarked into the missionary and preaching fields during their pastorates. Mrs. Bader, by the way, is an ordained minister in her own right, and has held the position of associate pastor of two of the churches to which they have belonged. It was during his preaching days that Dr. Bader conceived his "Each One Win One" idea and the plan of Visitation Evangelism. His churches were pilot plants for his full-scale evangelistic endeavors later on. In 1920 he became National Secretary of Evangelism for the Disciples of Christ, and then after twelve years was called to the Federal Council.

THE Baders are members of the Flatbush Christian Church in Brooklyn. He is away about half of the time, out where the people he loves and hopes to win have nothing important for which to live or die. When he is in town, nearly every Sunday there's a speaking engagement somewhere. Mrs. Bader keeps busy in church-related activities, and the same persistent curiosity that took her to Mexico two years running for an eventual interview with Leon Trotsky, keeps her pioneering today for causes she believes are good or should be made better. Among these is the Protestant Motion Picture Council, of which she is president and chief spark plug.

Golda Maude Bader is solidly on Jesse's team. When you think of them together in Des Moines, working out their destiny over pancakes, Dr. Bader's words on his favorite topic have a new heart-warming significance.

"Each local church should not be thought of so much as a field but as a force . . . Evangelism is not the only business of the church, but it is the first business . . . We have been ringing church bells when we ought to have been ringing doorbells; we have been doing by proxy what we ought to have done by proximity; we have tried to do by purse what we should have done in person . . . Every individual Christian ought to be saying, 'Evangelism is my responsibility.'"

It's good to know that in this great Protestant-wide revival, the United Evangelistic Advance, Jesse Bader is calling the signals.

THE END

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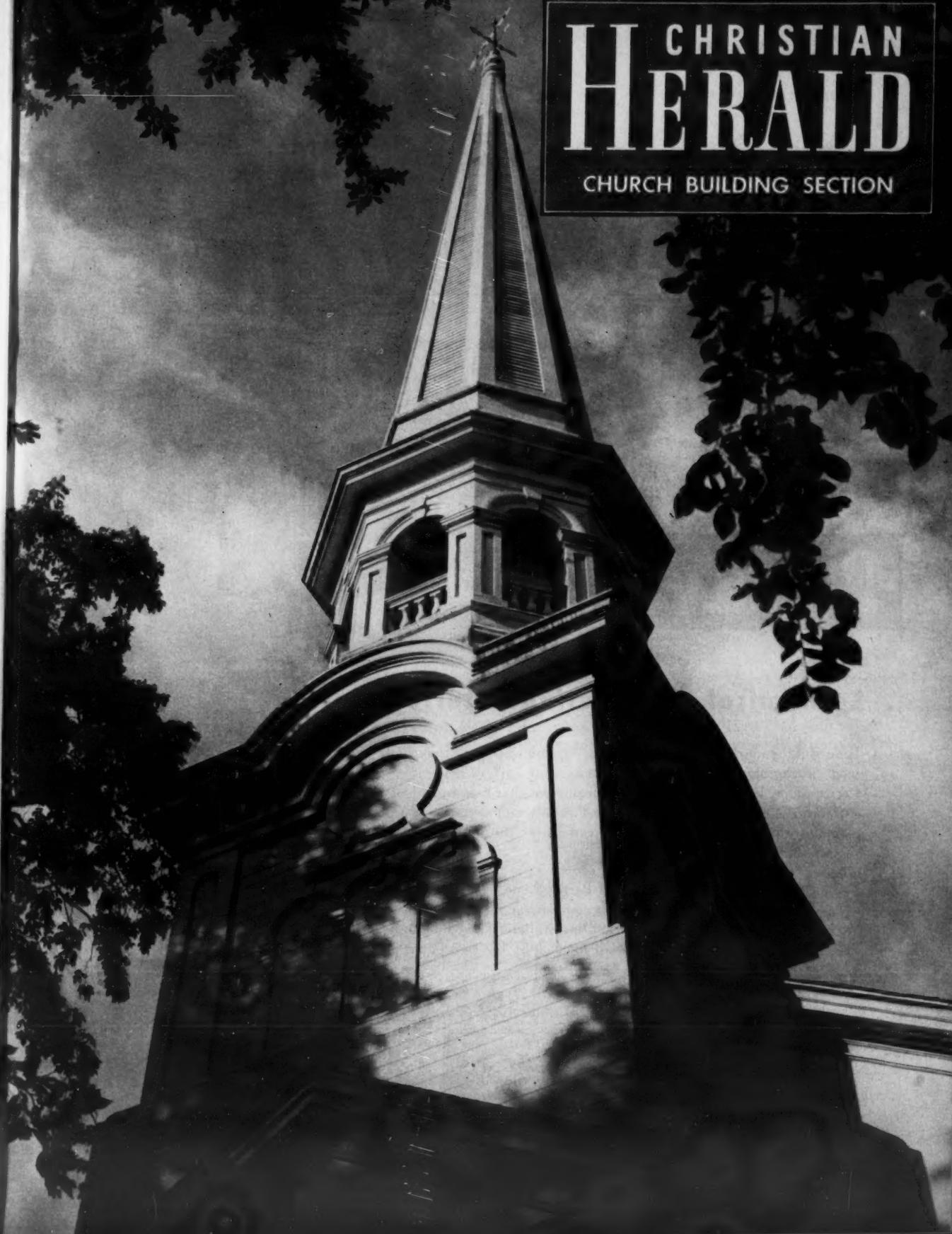
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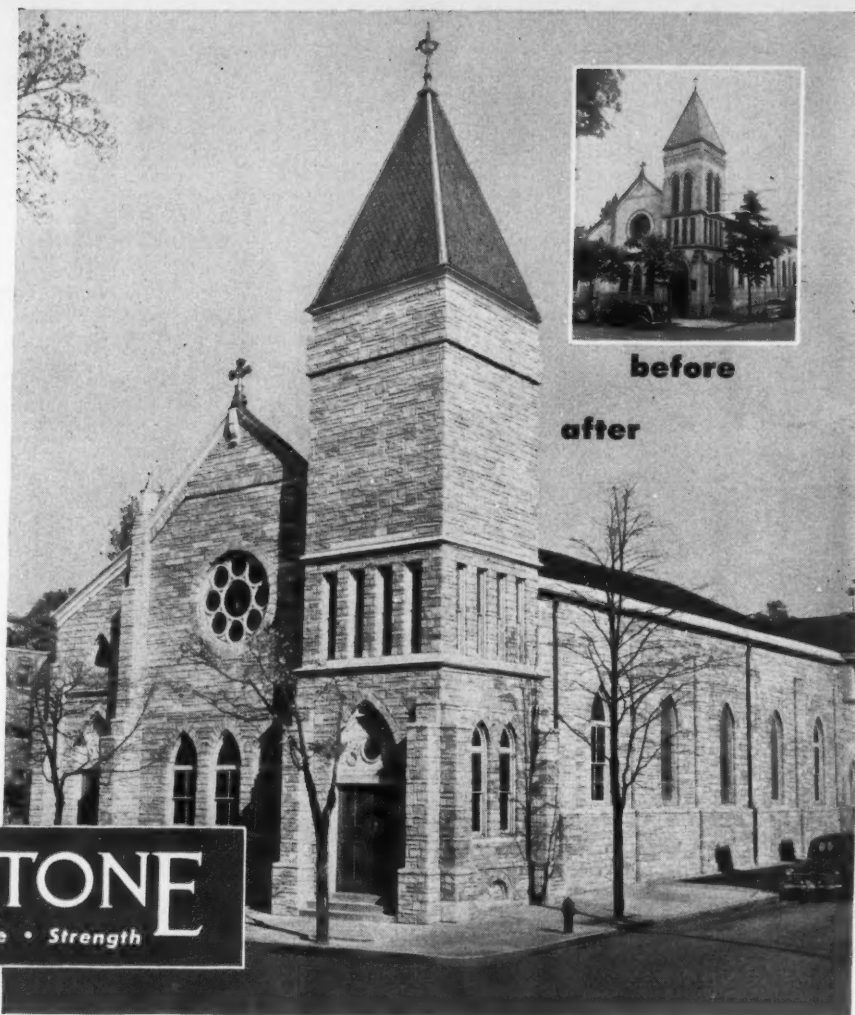
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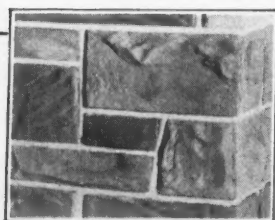
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7 deadly Sins of Church Architecture

The author takes a good-humored look at some common faults in church buildings. But there's plenty of food for serious thought here!

By HALFORD E. LUCCOCK

SOME years ago I committed a little indiscretion entitled, "The Seven Deadly Sins of Church Architects." I took a plunge into the deep subject of Original Sin, as exemplified in the building of churches. I swam around merrily and recklessly, and came up severely chastened by a flood of charges of hasty judgment, ignorance, and plain and fancy mendacity.

During the years following, I have been restrained, but not reformed. I still believe that one of Satan's highly successful occupations has been the designing and building of churches which help to defeat the purposes of Christian worship and nurture. If you would see some of Satan's monuments, look about you at churches over the landscape.

Deadly sins, however, are still being committed daily by architects, building committees and church boards. So I prayerfully bring to their attention seven more deadly sins, still prevailing, and issue a call to repentance.



1. The "Inaudible Gothic." The phrase "inaudible Gothic" is used to describe a large number of the pre-vaillingly popular Gothic style sanctuaries, so long and narrow that the preacher can be seen (with field glasses) but not *heard*. To say this is not to make a blanket charge against the vogue of Gothic type architecture. For the benefits which it has brought to Christian worship we ought to get down on our knees and thank Heaven. One contribution, the divided chancel, a feature of many new or newly arranged churches, has been a great one.

The symbolism of the altar at the center, instead of the pulpit, has helped greatly to make worship God-centered. That parallels a great gain of the past generation in theological thinking, the recovery of a God-centered faith.

More than that, the Gothic type church building, outside and inside, makes it clear that the church is not an ecclesiastical veneer on a theater or convention hall. It wakes "the mystic chords of memory" reaching far back and makes it easier for the worshiper to feel "Surely God is in this place."

But many people, in an untempered zeal for Gothic arches and plan, have felt that all that was needed for the perfect church was a long, narrow sanctuary, like a long tunnel with a high roof, with the result that hearing is difficult or impossible. The genius of Gothic architecture was adapted to the eye, not to the ear. It is ideal for the celebration of the mass, which is mainly to be seen. The congregation could not understand the Latin anyhow, so that it did not make so much difference whether they heard correctly or not. But Protestantism affirms that the preached word of God must be heard. St. Paul asks, "How can they hear without a preacher?" We may add, "How can they hear, even with a preacher, in a constricted passageway along which the voice is made a mumble?" The zeal for Gothic should be tempered with a knowledge of acoustics and the limitations of the human ear.

Another Gothic sin is committed when that style of architecture is continued in the educational part of the church, with the result that the narrow windows skillfully reproduce many of the disadvantages of the Middle Ages. "Storied windows, richly dight, giving a dim, religious light," are fine in a poem by Milton. But if there is only a dim light in the educational rooms of the church, we should not be surprised

if the children get only a dim view of Christian truth. Children ought not to be sacrificed on the altar of symmetry.

2. Grecian temples and other heresies. The other extreme—how Satan must love extremes; they do his work so well!—is the dementia which has swept over the country, particularly the West and Southwest, a craze for building



churches which look like anything except a church. A popular substitute for a Christian church has been the imitation Grecian temple, frequently square, and all fitted out with Doric or Corinthian columns. It often looks like a pagan shrine, a temple of Diana, deep in the heart of Texas. One expects to hear a chant coming out of the door, "Great is Diana of the Middletownians!"

Another frequent endeavor is to build a church that looks like The First National Bank. Perhaps this is a subtle assurance to a financially minded society. At any rate, the symbolism suggests, not treasures laid up in Heaven, but on earth, cash reserves, resting on the solid rock of compound interest.

With other churches, the aim seems to have been to erect a building that could be mistaken for a motion picture palace, dedicated to the worship of such Olympian gods and goddesses as Clark Gable and Ingrid Bergman.

Then there are the churches designed to look like country clubs. There are not many of these, but such calamities can happen in any city. Many architects like to "get off the beaten track." Sometimes they get so far "off" they get lost in the woods. And what

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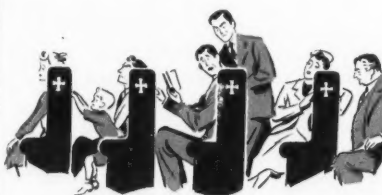
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could be farther from Christian tradition than a cozy country club? Frank Lloyd Wright recently praised a new church in Wisconsin, by saying, "It has all the airy grace of a country club." God save the mark! The words may come to describe the fellowship of a church as well as the building. What a church needs is not "the airy grace of a country club" but the Grace of God.



3. Separate Educational Building.

Bricks will probably fly when I call a separate educational building for the church school a deadly sin. But I am used to bricks. There are situations where a separate educational and social building is the sensible or only solution. But such an enterprise, like marriage, ought to be entered upon "soberly, discreetly, and in the sight of God." For the risk is great and the price is high. A separate building is an outward and visible sign of a division between church and church school and youth fellowship. It is difficult at best to throw a stout bridge across the chasm between the church school and church membership. With a separate building the tendency for the young people to "graduate" from the church is increased. And such "alumni" do not even return for class reunions! The mere physical need to put on outdoor clothing to make the journey from the educational building to the sanctuary creates a spiritual handicap.



4. Cruel and Unusual Seats.

In many churches, painful pews, which, in defiance of the Constitution of the United States, inflict "cruel and unusual punishments" on the congregation, are a mortal sin. The choir may sing consolingly, "O Rest in the Lord," but the worshipers find little rest in the seats. Often the seats are too short. They end a few inches above the knee and cut into mortal flesh like an iron railing. Or the backs of the pews are designed without any reference to the human frame. The perpendicular backs have no mercy on human vertebrae. Certainly Mrs. Jones can give more effective attention to the third point of the

minister's eloquent sermon on "What Must I Do to be Saved?" if nine-tenths of her mind is not occupied with being saved from physical punishment. It should be remembered that in our day people are used to good seats—in buses, in theatres, and, at last, praise be! even in some railroad trains.

Of course, a congregation ought not to be carried to the skies on beds of innerspring cushions. But it ought to be possible for them to give attention to worship without tears and writhings. To all ministers and building committees, we bring a text from Ezekiel: "I sat down where they sat!" Try it. It will enlarge your sympathy.

5. Chemical Warfare.

The unventilated church sanctuary is one of Satan's masterpieces. We have the promise in the Bible, "My word shall not return to me void." But that was written before the days when the place where the word was preached was full of stale and stuffy air left over from last Sunday or the last generation. There seems to be a unique quality about church windows. They are as solid and immovable as the Rock of Gibraltar; or, if they can be forced open, they send a



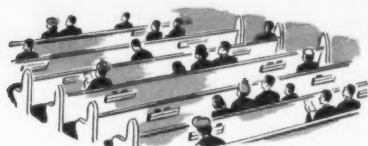
lethal draft on Mr. Robinson's neck, and give him pneumonia. Miracles can happen and sometimes a genius of a church caretaker can keep a church decently ventilated. He ought to get a Pulitzer Prize. But usually the malady goes back to the construction of the windows. We hear much of the possible horrors of chemical warfare. We ought not to forget the actual warfare conducted by Satan every Sunday. He uses the deadly chemical, carbon dioxide, which paralyzes the higher centers of the brain.

6. Blind Spots.

Pillars and columns which blot out the view of the pulpit and chancel for sections of the congregation are sins to be repented of with tears of contrition. They make "blind spots" in the room and reduce some of the worshipers to the dire condition described by St. Paul, "Seeing only what is near," namely, the pillar. In many



cases, this is not a sin, for the pillars were built many years ago, when pillars were necessary to hold up the roof. Inside pillars are no longer necessary for support. They are an abomination unto the Lord. In these days they are included in the plan for churches for alleged asthetic reasons. The visibility of the service is sacrificed to the adoration of columns. That makes an heretical form of Calvinism: some of the saints are elected to see; others are foreordained to sit behind columns and are thus condemned to optical damnation.



7. "Easter Churches." By "Easter churches" we mean those buildings large enough to seat the Easter Sunday congregation and far too large for the audiences on the fifty-one other Sundays. On those Sundays the congregation seems like a few stray pilgrims lost in the Hollywood Bowl. Most of the "Easter Churches" are left over from a different social and industrial day. In one Massachusetts city there are two churches of the same denomination, glaring at each other from opposite corners of the central square. Each has an average attendance of less than two hundred; but each could almost seat a national political convention. In such a situation the two hundred worshipers look like "two or three gathered together." Worse than that, they are not really gathered together, but are spread out like individualistic atoms. Consequently no psychological or emotional currents can leap the gaps and weld them into one. The moral of this sad tale is to build for the fifty-one Sundays and not for the one. Pride goeth before a fall; pride and ambition for prestige have lured churches into building a church too large for their normal need.

There are several more features of church buildings which might be called sins. I hope to live long enough to get into a church with pews designed for children. They are needed to give concrete form to the invitation of Jesus, "Suffer the little children to come unto me." When I see it, I can say, "Now let Thy servant depart in peace." Also, to my narrow and bigoted mind, the "choir invisible," hid away at the back of the gallery, is a sin. That causes much straining of necks and fails to give leadership in the singing of the hymns, a high spot in any service.

But seven sins are enough for one litany!

THE END



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"The Hammond Organ is the greatest thing that has come to the small town church in 100 years," says a minister of Fayette, Ala. Exclusive "reverberation control" of the Hammond Organ produces music of cathedral quality for the large and small church alike. Not only does the Hammond Organ have a full range of true church tones, but it has versatility and a beautiful depth of expression that are incomparable.

Praised by organists and leading musicians

"Especially effective for interludes and background music and just as effective for majestic pieces," writes a Maryland organist. Organists also acclaim the Hammond Organ's diapason tone qualities, its restful action and instant response. Says the distinguished pianist Mischa Levitzki, *"The Hammond Organ belongs in the category of miracles."*

World's lowest-priced complete church organ

"There was great debate among our committee members about whether to buy the Hammond Organ or another make. The Lord led us to buy the Hammond Organ. With less money than the other cost, we bought the Hammond Organ and chimes,"

writes a minister from Connecticut. The Hammond Organ is the world's lowest-priced complete church organ. Complete line of 2-manual-and-pedal Hammond Organs (concert model has 32-note pedal keyboard built to AGO specifications) \$1285* up, with tone equipment and bench.

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"We did not need to disturb the interior arrangement of our sanctuary to install our Hammond Organ," writes a church secretary of Lexington, Ky. The Hammond Organ can be placed almost anywhere and moved whenever wished. Just plug it into an electric outlet and it is ready to play.

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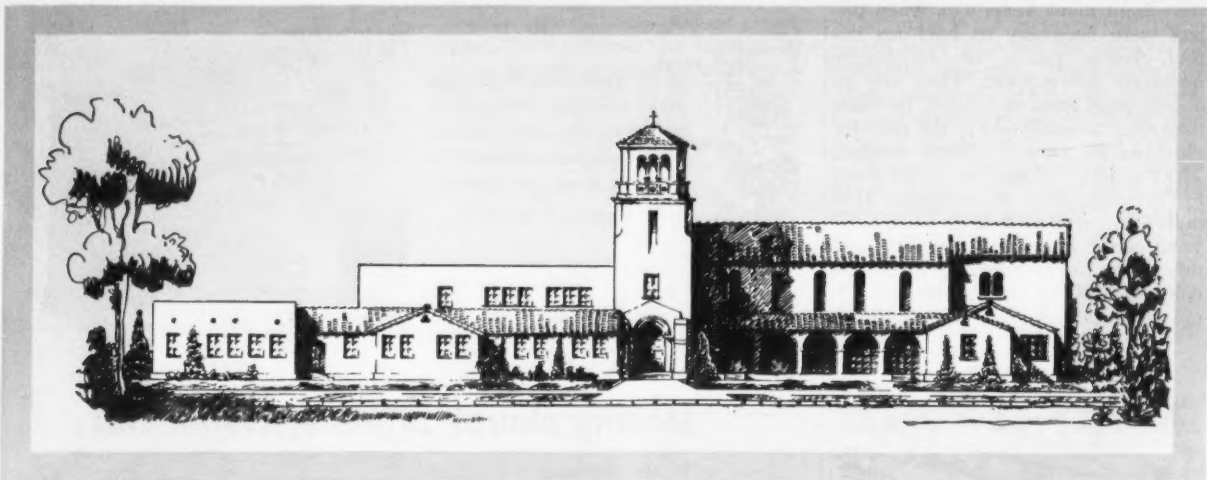
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BAPTIST CHURCH, LAS VEGAS, NEVADA

CHURCH IN THE SUN

Architect: HARRY L. PIERCE, Los Angeles, Cal.

SUN splashed, the Baptist Church of Las Vegas, Nevada, lies snugly under the pastel sky of America's Southwest.

To an Easterner's eyes the church may look a bit unusual in that it stretches itself out over the landscape, whereas Eastern churches reach up narrowly into the sky. The explanation, of course, is that large sites are easier to come by in a region that so recently was a frontier and the church plant can thus spread out rather than reach upward.

The inspiration for the exterior design was found in the old missions of that region—and as they were, so is Baptist in complete harmony with the large vistas, the tan earth, the dry, tingling air, the Maxfield Parrish sky and the sun of the Southwest.

The plans however could be used by a congregation anywhere with a large site available. Or the interior plans could be used and the exterior re-designed in keeping with the particular locality. The plan is ideal for a new congregation in a growing community.

Any church-building committee planning a church of whatever size may profit from a study of this highly functional church plant designed so as to permit building in sections as funds become available.

As with all efficient church building, the architect, through a series of outline plans, first developed the floor plan that most satisfactorily met the

requirements as to needs, cost and principles of good planning. After this he offered several exterior designs since the same floor plan may be housed in any desired architectural style.

As Dr. Elbert M. Conover, director of The International Bureau of Architecture and CHRISTIAN HERALD's Church Building Consultant, says:

"Of course, the exterior design of a church is highly important. However to assure a satisfactory building, the floor plans should be developed first of all, providing the rooms and facilities in the best possible manner.

"Too often persons in studying and discussing church architecture give almost all of their time to the exterior view. Yet," he continues, "the exterior design is important in that it has a function to perform. To be truly functional, the exterior design must in-

stantly create thoughts of the spiritual. The highest purpose of the building is for the worship of God."

In Baptist Church the nave and tower dominate the exterior design thus giving emphasis to its function to house and enhance services of worship. The horizontal aspects of the building indicate that the church also is a place of happy fellowship, of service, pastoral care and of learning.

Studying the floor plans we find features that should be followed in almost every church regardless of size. The smaller church may have to have rooms smaller in size and possibly fewer rooms, but nevertheless as with this church, rooms should be provided for small children, a fellowship hall, a kitchen, a room for the pastor's conferences, a study and of course the sanctuary. A small church might eliminate the chapel and parlor or have rooms smaller in floor area.

Beginning at the central interest in this Las Vegas church, which is marked by the tower, we enter a narthex reverent in its beauty. From here we may step into the sanctuary or walk through the corridor to the several church rooms or we may go into the fellowship hall. Or we may walk through the open cloister to the church office and the pastor's study.

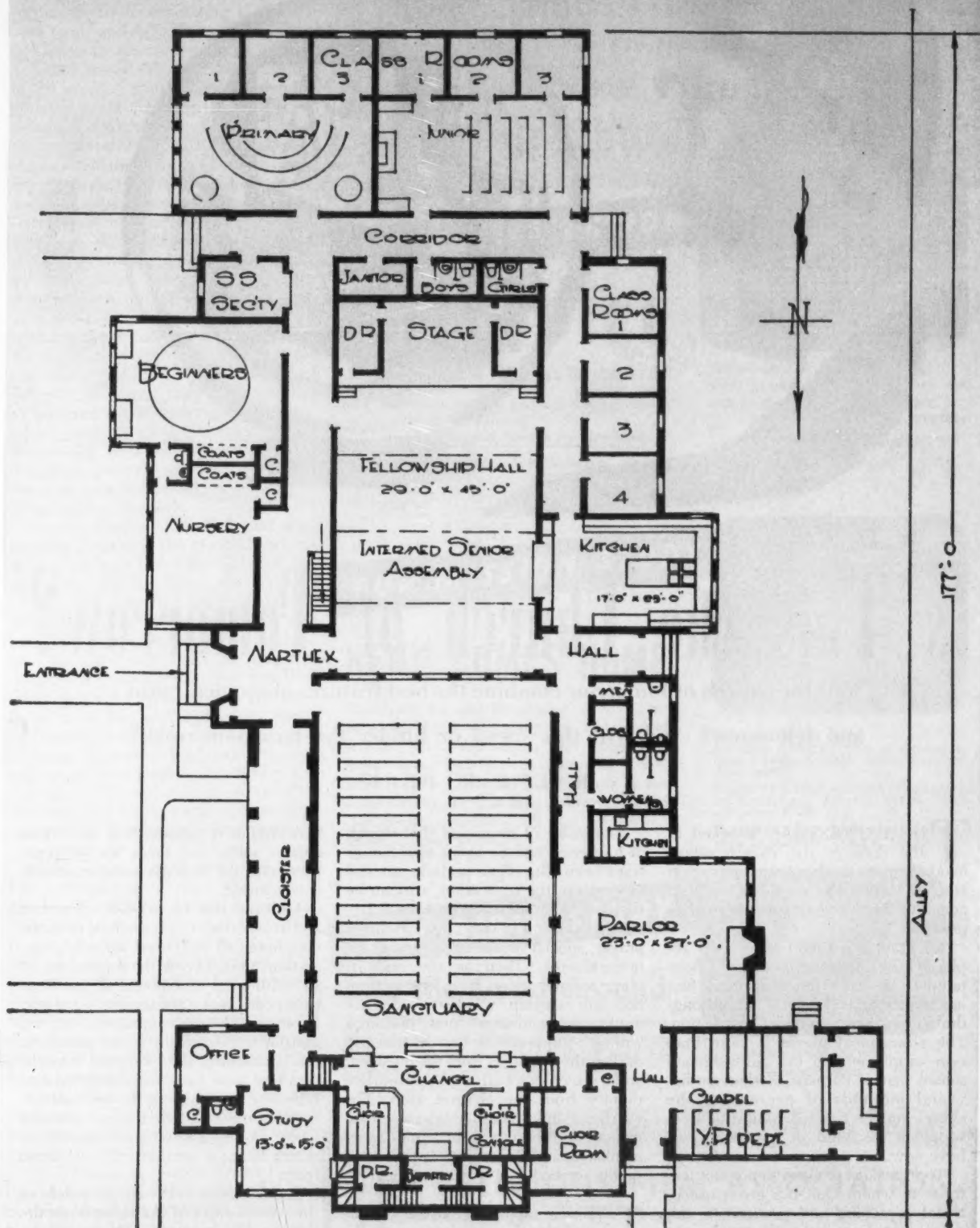
There are a number of other doors into different church buildings. Note particularly the entrances directly into the primary department on one side

(Continued on page 57)

Correspondence Invited...

To help congregations in their building or remodeling problems and for further information regarding this church, address . . .

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27 EAST 39TH STREET, NEW YORK 16, N. Y.



HIGHLY FUNCTIONAL, THIS PLAN ALLOWS FOR THE MANY MINISTRIES OF A SEVEN-DAY-A-WEEK CHURCH



Is This the Church of Tomorrow?

Will the church of tomorrow combine the best features of movies, radio and television? And will this speed or hinder the Kingdom work?

By RALPH F. PECK

THE EXPRESSMAN knocked at the door of the church office, handed over a thin, square carton labeled *Motion Picture Films* and said genially, "Here's your Sunday sermon, preacher!"

After all, the sound movie has replaced the old-time summer Chau-tauqua. The government training film has largely taken over the job of long-drawn-out and grueling instruction. The educational movie is more than ever supplementing the old-fashioned school marm. Perhaps modern audio-visual methods of presenting the church service too, will almost entirely supplant the kind of preaching we have now.

Top speakers of every denomination, those to whom God has given exceptional preaching and evangelistic talents—and there are admittedly not many of them—will present their messages before cameras and sound recording equipment. These become the films that arrive in time for Sunday morning.

The order of service in this church of tomorrow will be about as it has always been: the organ prelude, the call to worship, the invocation, a hymn by the congregation, reading of the Scripture, anthem by the choir, pastoral prayer, special music, the offering, announcements. Then as the organist plays a quiet hymn for silent meditation and worship, window shades are unobtrusively drawn (new buildings will be equipped with louvres that will darken the windows from the outside), and a screen descends with appropriate dignity from the chancel arch. The overhead lights dim (they are controlled by rheostats), the organ fades to silence, and the sermon is presented on the screen.

TWENTY minutes later the full organ of the church takes over as the film ends. The screen ascends, the lights are turned up. A closing invitation hymn is sung after the pastor has pointed up the message of the morning to his own church and people. The

benediction is pronounced, the organ chimes softly and takes up the postlude—and the Sunday morning service is concluded.

Multiply this by 300,000 churches and it adds up to six million or more man-hours of individual sermon preparation time. This is the equivalent of an additional 100,000 full-time experienced home missionaries at work. It means that the community centers, the day nurseries, the home visitation, the counseling, the Christian friendliness that have been the frustrated ambitions of most pastors, can be realized. In tomorrow's church, the pastor works freely at his job without wondering where his next sermon will ever come from.

Sermon films will vary as widely as the personalities of the individuals delivering the message. There will be sermon films of the unadorned address type. Other speakers will use a more dramatic delivery, and others just a homey style of friendly chat.

Whatever the type of sermon or

method of delivery employed in the motion picture, its effectiveness can be even greater than that of the speaker in person. By incorporating close-ups, long range and angle shots, the speaker will be more advantageously presented and understood. Through the medium of the camera, the churchgoer may be whisked right into the pulpit for a searching look into the face and eyes of the preacher. Without it, the worshiper sits in the same position, and sees the whole delivery of the sermon from one viewpoint. Because it is easier in this church of tomorrow both to see and hear, the audience more intently absorbs the message. Background music and sound effects in the film strengthen the impact of the message.

"Flash-backs" also are at work to heighten the drama of the film sermon. As the speaker refers to the slums of the city or the ruins of war or other dramatic incidents, they may actually be pictured upon the screen. The narrator's voice continues through these flash-backs, with added sound effects if desired. Let's see how an illustration might be handled in this way during a Thanksgiving message.

A wise mother believed that the grateful heart was the greatest virtue. When she sent her little child off to school for the first time, she prayed, "Today she goes to school. She is so little, God. She is my baby. Watch over her—where my eyes cannot follow. And, dear God, there are so many things she does not know—about the other girls who will torment her and laugh at her for her mistakes—or maybe because her clothes are not as good as theirs—or because her hair is straight and won't ever hold a curl. She does not know about this kind of cruelty yet. Nor does she know about pushing or shoving. Protect her, God, with a grateful heart.

"And please, God, help her to love her teachers—all of them she'll ever have in the long, bitter-sweet years. Help her to remember that they are human too—like her mama is—and that they too can get tired and cross and sometimes harassed beyond endurance. Help her to give them her love, no apple-polishing, just that warm steady little flame that tells them that she appreciates. She will, God, if you give her the grateful heart.

"And she's bright, dear God. As bright as a new silver dollar. Please give her grace to carry this gift with humility.

"And one thing more—please, God, open her eyes and heart to the troubles of those about her so that all who look to her may be comforted—and none through her be wilfully hurt. They won't, God, if you give her a grateful heart.

"A grateful heart is my prayer, God,
(Continued on page 44)

THE RELIGIOUS FILM ASSOCIATION

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FOR SOCIAL ACTION

PREJUDICE

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"... the most mature and convincing study of its subject yet filmed."

—National Motion Picture Council.

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"Excellent."

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"It would do a lot of good if it were screened in every town and village throughout the country."

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16 mm., sound, 58 min.

Rental, \$12.00.

FOR MISSION STUDY

KENJI COMES HOME

Produced by the Protestant Film Commission. Tells the story of a Japanese soldier who returned to find home and family gone and how he learns of a new life based on Christian concepts and at the same time is plunged into conflict with the Communist elements. 16 mm., 35 min., sound. Rental, \$9.00.



Other new films on Japan:

KYOTO STORY—What a missionary does in Japan. COLOR, \$9.00. Black and white, \$6.00.

TORU'S PEOPLE—Historical and political documentary. COLOR, \$12.00; black and white, \$7.50.

FUJITA, Orphan in Japan—Interesting story of child life. COLOR, \$12.00.

FOR BIBLE STUDY

Into the Good Ground

The moving present day story of Dan Bradley who found the events of his own life reflected in the Bible and of how he learned to turn to it for help.



16 mm., sound, 30 min.

Rental, \$10.00.

THE OFFICIAL INTERDENOMINATIONAL DISTRIBUTION AGENCY

THE RELIGIOUS FILM ASSOCIATION

Order from your own film library or the nearest RFA address

New York 19, N. Y.: 35 W. 45th Street
Dallas 4, Texas: 3012 Maple Avenue
Pittsburgh 22, Pa.: 209 Ninth Street

Chicago 3, Illinois: 206 S. Michigan Ave.
San Francisco 2, Cal.: 351 Turk Street
Philadelphia 2, Pa.: 1505 Race Street
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Visual Aids for the CHURCH

YESTERDAY, TODAY, and FOREVER (35 min., sound; rental, \$8). This film and the two following are the first three in a series of twenty-four Christian teaching films to be produced by Family Films, Inc., 6047 Hollywood Blvd., Hollywood 28. The story of an alcoholic, this film shows the heartache and despair which such a man causes those who love him. . . The nature of the material makes it difficult to handle convincingly, and the crude language used may be objectionable to some.

UNTO THYSELF BE TRUE (24 min., sound; rental, \$6). Being the best of the three, this film presents a fairly accurate picture of a family—father, mother, teenage son and a grammar-school daughter—in an upper middle class home. The picture is thought provoking for any one dealing with young people, or for these young people themselves when seeking a guide to a better sense of values.

A BOY AND HIS PRAYER (20 min., sound; rental, \$6). A story of what happens in a boy's heart when he accidentally finds that his father is considering an act of crime. This picture should be helpful and interesting to those within and without the Church who have grown indifferent to prayer.

THE RETURN TO JERUSALEM; FIRST YEARS OF THE MINISTRY; and AMBASSADOR OF CHRIST are the tentative titles of three episodes in the life of St. Paul series produced by Cathedral Films, 1970 Cahuenga Blvd., Hollywood 28, and to be released this fall. It is planned to have fourteen episodes for this series. These films are black and white, sound, two-reel with a running time of thirty minutes and the rental price is \$8, with the exception of the first episode which rents for \$6.

INTO THE GOOD GROUND (30 min., sound; rental, \$10). Produced by the Pathescope Company for the Presbyterian Board of Christian Education, this film is intended to stimulate a renewed interest in the study of the Bible.

ANSWER FOR ANNE (40 min., sound; rental, \$10). Reviewed in the June issue of *CHRISTIAN HERALD*. We are glad to report that this excellent film dealing with the problem of finding homes in America for the displaced persons of Europe, recently received the gold "Oscar" as the best religious film of the year at the Cleveland Film Festival.

OUT OF THE NIGHT (30 min., sound; rental price set by the distributor). Cavalcade Productions produced this film for the Pacific Garden Mission. The story

is of a young man who sinks to social depths as a result of economic pressure and alcohol, and his eventual rehabilitation through the work of the Mission. Many Church people will be reminded again of the power in the Gospel which is well shown in the film.

The following two films are released by Foundation Films Corporation, Pasadena 1, California:

THE GOOD SHEPHERD (18 min., color; rental \$6; black and white, \$5). Filmed in Scotland, the Twenty-third Psalm is beautifully delineated.

THE WAY OF PEACE (18 min., color; rental, \$8; black and white, rental \$6.50). A message for world peace, narrated by Lew Ayres.

PREJUDICE. Produced by the Protestant Film Commission in cooperation with the Anti-Defamation League, this film will be launched with a country-wide premiere in more than 100 cities on October 17. The picture deals with the poisonous effects of racial and religious intolerances. It probes deeply into the psychological basis of hatreds among groups. Church groups will be interested in this film because of the excellence of its production and the urgency of its theme. It will be simultaneously distributed to theatres, churches and educational groups. Address: Religious Film Association, 45 Astor Place, New York 3. Running time 60 minutes, rental, \$12.

BIBLE STORIES. "View-Master" provides a unique and inexpensive way of enjoying full-color, seemingly three-dimensional Bible stories. The equipment consists of a hand stereoscope which takes "reels" of fourteen scenes. No current is needed; the stereoscope is merely held up to the light. Twelve Bible stories are available and three reels of "The Christmas Story." The stereoscope is priced at \$2; Bible story reels are 50¢ each. Travel scenes and fairy tales may also be had. Address: Western Photo Supply, Box 8808, Portland 7, Oregon.

ONE GOD (distribution not yet arranged). Produced by Farkas Films, 156 Waverly Place, New York City, the film shows some of the distinguishing features of three religious faiths. This is done reverently and with deep sincerity.

BARABBAS THE ROBBER (38 min., sound; rental \$12. Released by United World Films). This excellent production with a good cast, a fine script, skilled direction, beautiful photography, authenticity of period details (settings and cos-

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tunes); treats with respect and truthfulness the events of Jesus' last week—from the entry into Jerusalem to the crucifixion. The story is seen through the eyes of Barabbas the robber.

FILMSTRIPS

The first two are obtainable through The United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

THY KINGDOM COME (15 min., purchase price \$2). Based on prayer, the call to prayer, and the Christian fellowship around the world.

MARCH OF MISSIONS (70 frames, 20 min., purchase price \$2). A unified presentation of World Day of Prayer projects at home and overseas.

VELLORE IN THE NEW INDIA (Purchase price \$2). The story of this, the only Christian coeducational medical school in India. Order from: Vellore Christian Medical College Board, Room 1017, 156 Fifth Avenue, New York 10.

TOKYO WOMEN'S CHRISTIAN COLLEGE (20 min., purchase price \$2). Showing activities of this Christian college in Japan, which is partially supported by our World Day of Prayer gifts. Order from: Dr. A. K. Reischauer, 156 Fifth Avenue, New York 10.

BACK OF THE HARVEST (Set of three strips, purchase price \$2). A picture of the work we do together on the home mission field. Order from: The Home Missions Council of North America, 297 Fourth Avenue, New York 10.

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THE POWER OF GOD

A compelling, true-to-life story of Christianity in action. A film that will inspire all who see it with the determination to lead a better life... to fight more staunchly against the powers of evil.

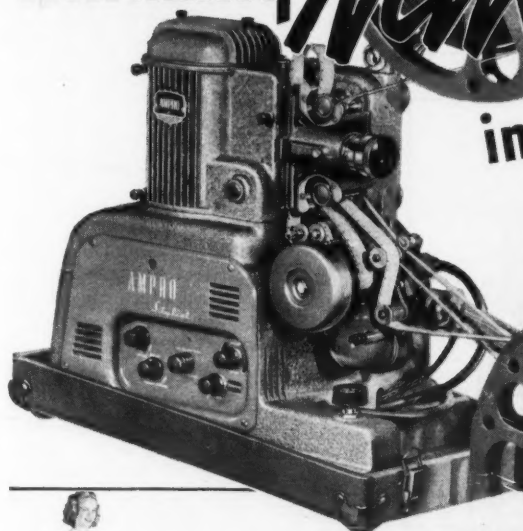
REACHING FROM HEAVEN

A beautifully written, skillfully acted 16 mm sound film, demonstrating the priceless lessons of Christian charity and the power of prayer. A noted radio commentator said that "the world is crying for such movies today."

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MASTER GUIDE TO RELIGIOUS FILMS

SEGREGATED INTO
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Binder No. 1 contains information relative to over 400 Religious and comparable Motion Pictures. **Binder No. 2** Selected coverage of general and entertainment field, including more than 400 Free rental films. **Binder No. 3** gives details regarding over 400 Religious and Comparable Filmstrips. **Binder No. 4** contains general information and "where to order".

FILMS ARE CLASSIFIED according to subject matter as well as listed by film title. Information includes synopsis of each film, producer, running time, rental, etc.

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THEY SAY—

"THE MASTER GUIDE TO RELIGIOUS FILMS should be in the library of every Church, College, Seminary and Bible Institute as well as in the pastor's own library."—Cong. Beacon.

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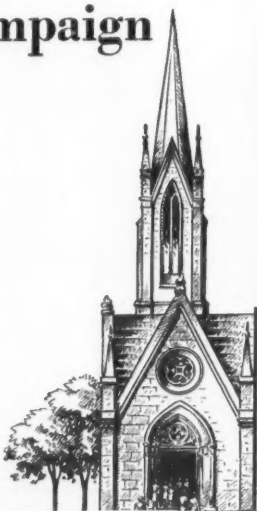
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THE CHURCH OF TOMORROW

(Continued from page 41)

for my girl who goes to school today."*

Think of the possibilities of a "fade in" of the praying mother with the words of the prayer actually becoming hers rather than those of the minister. Imagine the incredibly beautiful way the emphasis may be further driven home by "fading out" the mother and as her voice continues the prayer, fading in the actions of the little girl.

The skillfully produced sermon-on-film will be presented not just once to a single congregation, but perhaps hundreds of times to audiences totaling millions—in city churches and backwoods mission stations alike. Present day Martin Luthers, D. L. Moodys, and Billy Sundays will have the opportunity of speaking not only before their limited immediate listeners usually assembled in a giant city mass meeting, but of evangelizing future generations as well with their personalities and soul-stirring challenges.

It does not follow that the headquarters of each denomination will in any way resemble a Hollywood movie lot. Instead most of the actual producing will be handled by experienced independent or interdenominational religious producers. The production costs will be amortized by low rental fees paid by the users. In fairness to the country parish where an audio-visual program might prove too expensive, rental charges will be based upon church membership. A fifteen-minute film, for example, might rent for one cent per churchmember; a thirty-minute film for two cents. This would allow small congregations to use motion pictures on a very economical basis. Large churches would pay more.

THE pastor won't abdicate. He'll have to plan this comprehensive audio-visual program for his church. It won't just come off by itself. His will be no small responsibility. The minister who attempts to operate a visual program without a complete and workable plan thought out in advance and adjusted to the needs of his own congregation will be creating problems, not solving them. Films will be selected to make specific impressions on the values of prayer, stewardship, missions, and so on.

The old question of what to do about the Sunday evening service will be answered by the screening of well-produced feature-length pictures. Great care will be exercised in the selection of motion pictures for the evening worship service. We are never for a moment forgetting that the church is

* From *Sermon of the Month* by John Homer Miller, CHRISTIAN HERALD, November, 1948.

the house of God, a place for prayer and worship. "Reaching from Heaven," "Salt of the Earth," and "Stanley and Livingstone" are present-day examples of films which thrill and challenge.

Mid-week services will recapture their Bible-study audiences by incorporating the absorbing filmstrip teaching tool. Teaching films will be supplemented occasionally by inspiring, worshipful dramatizations on the screen.

Just as Sunday-school quarterlies and other printed lesson materials are now furnished by denominational and independent publishing houses, so will sound filmstrips be supplied. Wire and tape recordings will be made with text edited and narrated by trained Christian educators. Exchange of used spools of wire or tape for new recorded lessons will guarantee economy to the Sunday school.

A typical Bible-school service will open with prayer, songs and announcements, and be followed by the sound filmstrip. At the conclusion of this audio-visual treatment of the lesson, classes will assemble to discuss further and to crystallize the aims and objectives of the study. Bible-story motion pictures in full, vivid color will attract and awaken beliefs in the beauty and authority of God. The future Sunday school can richly realize a growth of major proportions. Youthful leaders of young people's society meetings on Sunday evening will find discussion filmstrips, adapted to the topic of the meeting, a great value.

One of the best ways to cement the ties between child and parent, and at the same time to afford the church a golden opportunity to provide a novel family program, is the monthly family-night movie. By careful selection the churches will not only guarantee their audiences the best picture fare, but will at the same time financially encourage producers of these better movies to make more high-quality entertainment features.

Other family nights may be of the audience participation type using the church's own audio-visual equipment. A class or organization may contribute to the betterment of the evening with a "radio" skit using the transcription system with appropriate background music and sound effects if desired. These skits may be of a serious nature or otherwise as the occasion demands. They may be presented either before the audience, or in an adjoining room out of the audience's view.

Most plays or short stories may be condensed and adapted to make one of these radio attractions. Other possibilities are "The Inquiring Reporter," "Round Table Discussion," "Questions and Answers," "Impromptu Interview," a narrator or reading type of radio

(Continued on page 62)

SCIENTIFIC Gospel films

GOD OF CREATION

Vividly portrays in color and sound the wonders of God's creation. Shows the giant Mt. Wilson telescope, our amazing universe of a thousand galaxies, lapse-time photography of growing flowers, and the metamorphosis of a caterpillar.

VOICE OF THE DEEP

Portrays in beautiful color the wonders of the "silent" deep. Startling and weird noises are heard as unusual denizens of the ocean parade before underwater cameras. Science opens new wonders of God's underwater world.

GOD OF THE ATOM

Clearly explains the theory of atomic structure. The destructive fury of the Nagasaki raid is seen. Thrilling testimonies are given by atomic research scientists. Factual and convincing.

DUST OR DESTINY

Radar of bats, fish that lay eggs out of water, homing instinct of birds and the wonderful human heart are among the miracles of nature in this new film. Proves there is a divine planner who created and controls our universe.

The making and showing of scientific-gospel films is one of the many ministries of Moody that God is blessing. Widely acclaimed by educators, these films have been shown to hundreds of thousands of high school and college students. In addition, thousands of Air Force GI's have seen them. Chief of Air Force Chaplains Charles I. Carpenter, impressed with the films as character building tools, has sent 70 copies to U. S. overseas air bases.

Each film carries a scriptural application, simple but positive, and in a way that is understandable. In foreign languages, the films are combating communism and atheism in Holland, China, Japan and Germany, and plans are underway to send copies to India, France, Spain, South America. The film ministry, as well as other Moody ministries, is made possible and supported by God's people.

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Alois Lang deftly uses a chisel on a figure of St. Peter.

HE CARVES OUT His Faith

By HARRY G. SANDSTROM

IN a large, sunny, high-ceilinged room in Grand Rapids, a slight, silver-haired, studious-looking man peers intently through the shining lens of his glasses. In his right hand is a mallet, in his left a chisel; he is busy knocking out little pieces of wood from a larger piece.

If you or I were to do this, the result would probably be something faintly resembling a totem pole.

But when Alois Lang does it, the result is a reverent and magnificent work of art.

There are many ways of glorifying God. Some of us write glowingly about Him; others sing His praise; others talk eloquently about Him from a pulpit; a few of us use paint and brush to delineate Him. Alois Lang carves out his faith in fine oak or mahogany.

Lovingly, and with genius, Lang creates a figure of Christ that is so glorious and so realistic you can almost fancy that in the next moment He will speak to you. To Lang He probably does, thanking him for creating such a beautiful likeness of Him.

Mr. Lang, now 78, is one of the world's greatest wood carvers. He is in

charge of the carving studios of the American Seating Company. Most of the work is ecclesiastical, since churches are probably the largest buyers of wood carving. In addition to "round" figures, he carves panels of biblical scenes in high or low relief and church ornamentation—scrolls, grilles, and plaques.

WHEN you learn that Mr. Lang was born in Oberammergau, you immediately understand how it came about that he has devoted his life to religious carving; that, as a friend says of him: "from childhood he has eaten, slept and breathed wood carving. You never saw a man more completely satisfied with the work he is doing." Oberammergau is famed both for its Passion Play and its religious carving. He is a cousin of Anton Lang, who played the role of Christ. Alois Lang left his Bavarian birthplace for America shortly after the Passion Play of 1890 in which he sang the tenor solos in the chorus.

Examples of Mr. Lang's art are beautifying churches throughout the country. Samples of his creations are

the pulpit of Grace Cathedral in Topeka, Kansas, and panels of the Last Supper and the Transfiguration in Trinity Episcopal Church, Bay City, Michigan.

When an order is placed, it goes first to the drafting room where the chief designer and his assistants contribute their ideas. After designs have been made, the execution is left to Mr. Lang and his staff. Mr. Lang fashions a full-scale model in clay. When this is approved, he selects his wood and goes to work. Mr. Lang, however, emphasizes that a good wood carver doesn't need a clay model; he can see in the block of wood the beauty he will create with it and can work from the drawings.

As with all master carvers, Mr. Lang began his career by serving as an apprentice in a studio. And in that Oberammergau shop, he swept the floors, ground and sharpened the chisels and gradually learned the rudiments of the art by observing the carvers at work.



Above: The master carver works on a clay model. Below: He sharpens one of his dozens of vari-shaped chisels. Carving is a slow and very painstaking job.



CHRISTIAN HERALD

Finally he was permitted to carve "flutes" or "egg and dart" mouldings. Thus he learned how to handle the different kinds of wood and know their texture. And by this slow process he gradually got to working on more difficult ornaments until—and this is the height of a student carver's ambition—he began to work on figures.

"The demand for good wood carving is constantly increasing," says Mr. Lang. "Churches, chapels and cathedrals are being erected all over the country and the soft tones of our woods are wonderfully adapted to their interior decoration. Some excellent examples of wood carving may be found now in some of these structures and even in private residences."

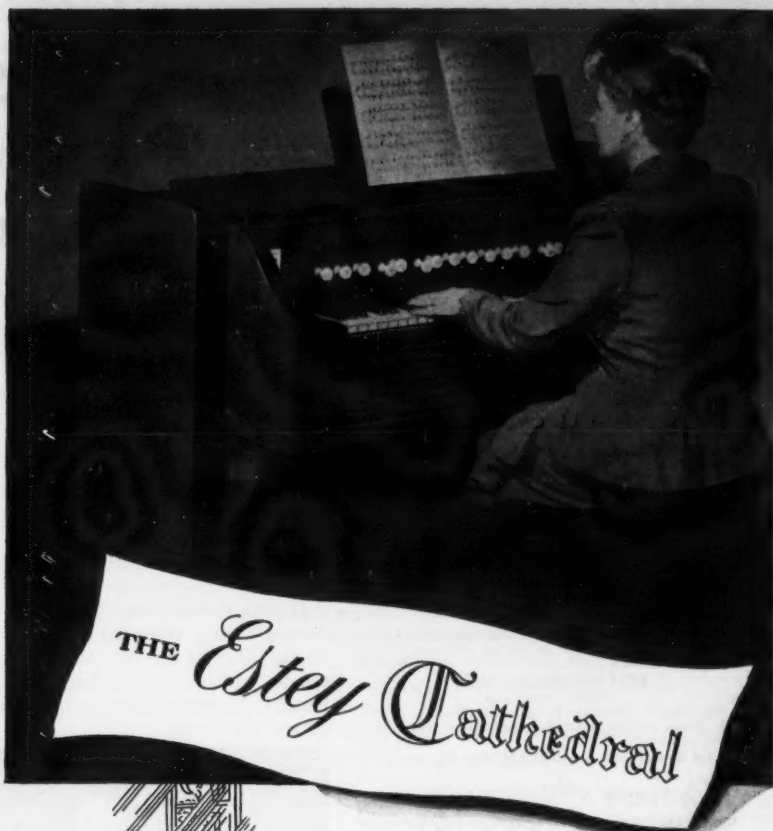
And with his chisel taking crisp bites out of a block of fine-grained wood, he adds: "May there be more of it for the joy it gives to life and for the encouragement of the craftsmen, of whom there are still quite a few ready to do your bidding." THE END.



Above: One of the superbly carved "round" figures. Below: Mr. Lang completing the carving of a panel of the visit of the Three Wise Men to Jesus.



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Percy Ray CHURCH BUILDER

By JOHN CAYLOR

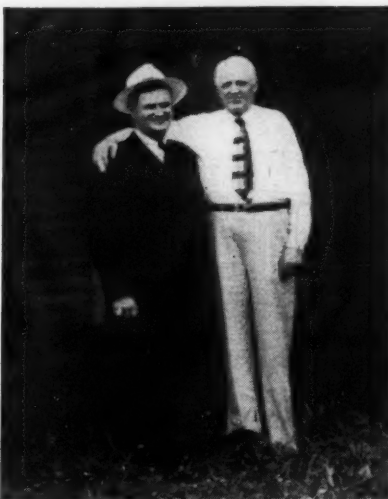
YOU have to offer a substantial incentive to get people out of bed at 2:30 on a summer Sunday morning. The Rev. Percy Ray obviously had unlimited portions of incentive to distribute, because last June 26 he brought a veritable caravan of motorists to their feet in New Albany, Mississippi, in time for breakfast at the haggard hour of 3 a.m. It wasn't every Sunday that ten carloads of Baptists were handed the opportunity to dedicate eight new churches, one after another.

It was sixteen years ago that Ray, then a young preacher with his first charge, caught the idea of turning his talents to church building. His little Hatchie Baptist Church, near Hornsby,

Tennessee, badly needed a new meetinghouse. There is practically nothing an exuberant young preacher feels he can't do, and tackling a building program is certainly not on the restricted list. Preacher Ray ties his Hatchie experiences together this way: "Here I began my ministry. Here I learned to pray. Here I conducted my first revival. And here I built my first church."

Since the day the Hatchie congregation first sang the Doxology in their new home, Percy Ray has supervised the construction of thirty-six churches. Through trial and error he has developed his own system of getting the job done. It is a system which seems to work.

Usually he puts up his large tent that has a seating capacity of a thousand in the vicinity where the meetinghouse will be needed. After a revival of ten days, he challenges the people to a building program. An offering is taken and the churchmembers are asked to donate labor and materials. Ray has come equipped for business: he has a truck, furnished him by the Southern Baptist Home Mission Board, for hauling supplies; he has blueprints in his hip pocket; he has the know-how to



Left: Percy Ray and Dr. R. G. Lee, president of Southern Baptist Convention. Below: Pocahontas (Tenn.) Baptist Church, one of eight new churches built through Ray's efforts and dedicated all in one day.



supervise construction. Not until the building is completed—and paid for—is a formal dedication held. He leaves his adventuresome congregation saddled with nothing and possessing much.

It was after this sort of orderly progression of wheels within wheels that eight brand-new rural brick churches stood ready last summer for dedication. And that's why, last June 26, early in the morning, Percy Ray was herding a motorcade of his colleagues and friends.

Dr. R. G. Lee, president of the Southern Baptist Convention and pastor of Bellevue Baptist Church, Memphis, was in the party to preach the dedicatory sermons. He and Percy are getting to be old hands at dedication marathons; together they launched seven churches in one day in 1943. Besides Dr. Lee, there were onlookers from North Carolina, Virginia, Tennessee, and Georgia. Four members of the staff of the Home Mission Board in Atlanta took part. The editor of Tennessee's *Baptist and Reflector*, and a feature writer for the *Commercial Appeal* of Memphis, covered the caravan.

The headlights of the lead car bored a tunnel through the darkness as they left New Albany. Eighty miles away the first service was held at Mt. Tabor Baptist Church, near Pittsboro, Mississippi, just as the sky picked up the pastel dawn. Pastor C. R. Jarrett and his members who had constructed their building in sixty-four days, had been there singing since five o'clock. After a sermon by Dr. Lee, Percy Ray dedicated the building debt-free, to the service of the Lord.

The line of cars moved on to Calvary Church, four miles northeast of Bruce, Mississippi, for a 7 o'clock service. Church-builder Ray conducted this dedication with an extra bit of pride, for he was serving here as pastor. The Calvary meetinghouse has fifteen classrooms and an auditorium seating 350—a far cry from the ill-equipped one-room church of yesteryear.

The next stop was 145 miles north, at Pocahtontas, Tennessee. This church, it developed, lacked \$2500 of being financially covered. Before the dedication proceeded, all obligations were wiped away in a neat five minutes of generous response. The next church on the list was Hatchie, where Percy Ray had begun his ministry. The original structure, dedicated in 1934, was blown away in a tornado and had to be patiently rebuilt. The new church, valued at \$12,000, is an eloquent witness to what 125 members can do under the leadership of a man who is not afraid to attempt big things for God in small places.

Mt. Gilead Church, twelve miles northwest of Selmer, Tennessee, was

(Continued on page 61)

3

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The Church of the Living Windows

By **KENNETH UNDERWOOD**

ON the edge of an Indian reservation town in South Dakota, the U. S. highway from Canada to Mexico City passes a tiny white church known as "The Church of the Living Windows." This is a church which had a vision and put it into glass.

The vision came—as visions so often do—at the death of a saint—not an official, canonized saint, but a frail nymph of a girl whom the community took to its heart only to discover that she lived on borrowed time.

Her name was Imogene Adams and she was born in 1918 at Sisseton, S. D., an agricultural community of the Wahpeton Indian Reservation nestling at the foot of Le Coteaux hills in beautiful Whetstone Valley. Imogene was born with a faltering, "one-valve" heart. So to live at all she must live quietly, cautiously, conserving her strength and energy, calling on other people to do for her the simplest tasks. Her doctor often told her that even picking up a pencil from the floor with haste might be too much for her faint heart.

But Imogene had also been born with a vigorous mind which would not let her rest in what seemed to her a narrow and selfish life. As a child, she found herself in an intriguing and busy world—a world created by her father,

Al Adams, who edited and printed in their home one of the nation's liveliest weekly newspapers.

During childhood Imogene played on the floor of the *Courier's* office and press room. As she grew older she became her father's constant companion. She went to college and under her father's guidance took the courses that would give her information she could write into the paper for the benefit of the community. During the summer vacation months she edited the paper. Readers remember Imogene's issues well. She investigated the state's low expenditures for education. She pleaded for a recreation program for Sisseton's young people.

FOR "Pop" Boyd, owner of the town's restaurant, for the postmaster, for a hundred other people in Sisseton, the cheeriest part of their day was to have this gay, lovely girl come into their lives for a moment. It was always their troubles and worries she talked about, not her own. She sought constant companionship, reading at nights in a dozen different homes of Sisseton because she said she disliked to read alone.

There was a curious dimension to her life, though she never spoke of it. Knowing what a thin thread held her to this world, she seemed to greet each

person, write each editorial, read each book as if it were her last—as something to be savored to the depths of its meaning and joy.

To the Dakota Indians, she was one of the few white residents who greeted by name the hundreds of shawled women and their dusty, ragged children when they came to town to purchase supplies. She helped to organize recreation programs for them and talked her young friends into providing leadership.

IMOGENE'S concern about the war led her in 1940 to accept the responsibility of a daily broadcast of news and comment during her senior year at college. The broadcasts were distinguished by her keen awareness of the terrible task facing her generation and of America's responsibility.

But her life was too full. A few weeks after she was graduated from college, Imogene was stricken with a streptococcus blood-stream infection. For weeks she fought the disease, while the people of the community confided their hopes and prayers in letters to her and to her father's paper. Near the end doctors gave her a hundred and fifty grains of sulphanimide a day in an effort to stop the infection. Because of her weakened heart, no pain-killing sedatives could be given her. Her body burned with a

temperature of 104 degrees, but no complaint escaped her lips.

She confided in a letter to a close friend that she knew it was a fatal fight. But she kept up a front of hope to protect her parents who would not give up. She kept in touch with Sisseton folks; was the first to send a gift for Vie Wisneaski's coming baby.

In a memorial editorial her father poured out his grief over the loss of "Imogene—My Pal." Sisseton learned that thirty minutes before her heart gave out under the long strain, Imogene had looked over her dad's newspaper, ribbed him for the poor lock-up job on it, and had asked him to write an editorial on the need of recreational opportunities for Sisseton's youth.

For days the stunned and grief-stricken community sought a meaning to her death and some fitting way of memorializing their love for her. Money poured into the *Courier* to be used "for some sort of fitting remembrance," though no one was sure what that should be.

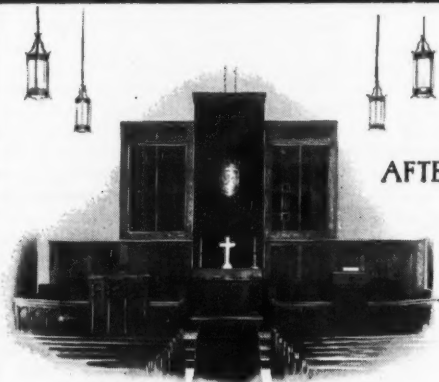
A meeting was held at Sisseton's Gethsemane Episcopal Church, where Imogene had been a member. A colored window was suggested, to be placed in the chapel of the church, since the little church of forty members had not had the money to buy stained-glass windows. Then a friend of Imogene's said, "Imogene's life

meant something dear and precious to me. I want her window to mean something, too. It oughtn't to be just a mass of colored panes and lines. It ought to show an event in the life of Christ which helps us to understand the meaning of her life. This is Gethsemane Church, and Imogene had her Gethsemane. Anyone who was close to her during those last days knows what faith it took for her to meet them with courage. It was the nearest thing to Christ's experience I have ever seen."

For a while the group was silent. But before the meeting was over it had a clear vision of the window it wanted. At the center would be Christ praying in the garden of Gethsemane. But about Christ would be pictures of the things closest to Imogene—a printing press, a quill and scroll, a microphone, and the Celtic cross she always wore. At the bottom of the window would be inscribed, "To the Glory of God and in Loving Memory of Imogene Adams." The window would show clearly that the people of Sisseton understood anew the experience of Christ at Gethsemane through the life and death of Imogene Adams.

THUS the window was born and with it a new and powerful religious idea. Members who a few weeks before had believed that their church

(Continued on page 60)



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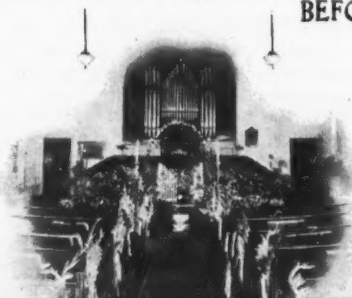
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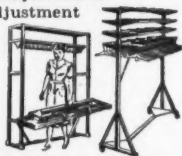
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Answers
To Your Questions
on Church Buildings

By E. M. CONOVER Church Building Consultant

Letters continue to pour in from churches planning to erect new buildings or additions or to make improvements. Not less than a billion dollars worth of Protestant church buildings or additions are now being planned in architects' offices. Every day brings news of newly projected enterprises. This was to have been expected since for so many years, during the depression, then the war and its aftermath of unsettled conditions, churches could not be erected or improved. In addition, there has been a tremendous shifting of population, which means thousands of communities that need new church buildings. Here are some of the most frequently asked questions:

Building Costs

Are church-building costs really lower, and will they drop still lower?

Within the last few weeks, contracts for the construction of new church buildings of best materials have been let for as low as 72c per cubic foot in communities where a few months ago the cost would have been about 90c for the same type of construction. We do receive encouraging news from all parts of the country. Contractors in many sections are now actually competing for the work.

However, don't assume that this necessarily means that when your plans and specifications are sent out for contractors' competitive bids you may secure a cost as low as 72c. It may be lower and it may be much higher. Many factors enter into the matter of cost, such as the uncertainty as to the volume of production that can be expected from labor and the mechanics. In some parts of the country, there is a tremendous volume of commercial and industrial building which, of course, makes a great demand for materials and labor. Costs in some sections of the country total 95c to \$1.10 per cubic foot for certain types of construction.

The Cubic-Foot Estimate

What does the cubic-foot cost estimate include? Does it mean that the building is completed and furnished?

Generally, the cost of the building means the completed building, including the architect's fee which is an essential part of the building cost as well as the mechanical equipment—plumbing, wiring, heating, etc. Probably the estimate will not include the cost of movable furniture or stained glass. The cubic-foot cost may include a certain allowance for glass and for lighting fixtures, etc. It is just a matter of knowing what is included in the report which you receive as to cost.

Falling Prices

Will prices get lower? Should we wait before beginning our building program?

When trying to secure the answer to this question in a particular community, inquire as to the units of production, such as the number of bricks laid per day and whether production is likely to be increased at the same cost. Inquire also whether profits are going to be reduced. Now that there is some slack in business, will there be a greater production not only on the part of labor and mechanics but also a more careful supervision in the matter of buying by contractors and in securing better cooperation by all concerned, such as not having to wait for sub-contractors to appear. This means the plumber, heating man, roofing man, etc. High costs were caused partly because so much building was undertaken that it was difficult to secure workmen and mechanics at the precise time they were needed to do their work on the whole construction. If a contractor had to wait that meant increased costs by the hour.

Cost will be affected, too, by the program of the nation. If we go on a war economy and spend thousands of millions for war equipment, this, of course, will create a demand for labor and materials, and will tend to bring up costs. Remember, too, that a great many people in this country find it to their interest to maintain high costs.

How to Proceed

What procedure do you advise now if congregations are convinced of the need of a building program and if the list of requirements has been written out and is all ready for the architect to begin sketches?

1. If your program has reached this state—and usually several months or even years are required before a church reaches this position—then select the architect and give him the program which lists all the rooms, the floor areas in each, the ceiling heights, all the closets, bookshelves, and everything else to be built. Allow the architect several weeks—perhaps three months—to return with one or more suggested plans.

2. Study carefully these preliminary plans and also have them studied by such consulting service as you employ. Then return the preliminary plans to the architect with such revisions as necessary.

3. Secure cost estimates on the entire needed project and also on several sections or units of the total plan.

4. When the architect returns with revised plans, order the construction drawings and specifications. Allow several weeks and possibly four months for this work to be completed.

5. Solicit contractors, become personally acquainted with them, and invite those who qualify to be prepared to bid.

6. When the contractors' guaranteed bids are received, decide whether to give a contract for construction of the entire building, or certain sections or units of it. You do not need to decide whether or not to build until the contractors' bids have been received.

Opposition to Building

In our church there is a group of influential persons who are trying to delay any planning whatever toward our new build-

ing. They are creating throughout the congregation the feeling that buildings always cost more than estimated; that there must always be a burdensome debt; and anyway, this is not the time to build. Furthermore, they insist that if the pastor and majority of the church board proceed in pushing the building program, they will split the congregation. What can we do?

This is a situation which occurs all too often. It indicates possibly the need of a deepened spiritual life in the congregation, and a conviction as to the needs of the facilities proposed in the building program. However, a congregation must realize that if it moves forward as God leads them, the gains because of the new building will be far greater than any loss incurred by certain persons withdrawing from the church. In an experience of twenty-five years of trying to cooperate with churches undertaking building and improvement programs, I have never known a church to suffer loss numerically or religiously when the majority of the congregation went forward with a well-planned and sensibly financed building program. In hundreds of cases I have known, those who seem to be overly cautious at first would come forward with far greater cooperation than had been anticipated.

The objections cited in this question are, however, legitimate questions and should be constructively considered and answered. Sometimes churches do cost more than was at first anticipated. This may be because no definite knowledge could be secured before the plans were prepared as to what it would cost to meet the needs. It is never necessary in a building program to incur an unwanted debt.

As to the question of whether it is the time to build, this need not be decided until definite estimates of the cost have been secured. These cannot be secured until well developed preliminary plans have been prepared. As to the cost exceeding the clearly understood estimate, this is sometimes caused by having incomplete plans and cut-rate architectural service. When the contractor gets under way, he sometimes finds needed information lacking in the plans or specifications. Being an honest man he must warn the church that changes must be made and this usually means an increase in the cost. However, this situation need never arise. The architectural service must be complete and thoroughly competent. In more than one case I have known, the contractor discovered quicksand or other bad subsoil conditions, which meant a more expensive foundation than the architect had specified. Of course the architect should have compelled the building committee to have a subsoil survey made. Then the architect could have planned the foundation to meet the special subsoil conditions.

"High Point" Needed

In view of high costs and the urgency in our situation, is the expense of building a steeple or tower justified?

I have reviewed not less than four hundred sets of plans for new churches during the past two years. I cannot think of more than two or three of these plans that



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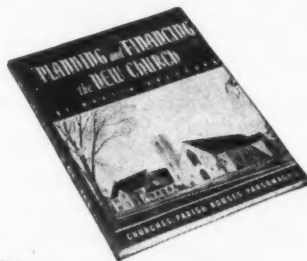
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did not include some sort of "high point" in the architectural composition. However, this need not be an expensive tower. There are many ways to secure this "high spot" in the exterior design. It may be a tall slender spire or a belfry on top of the roof of a small church, or an open belfry over the principal entrance. In larger churches today the towers are housing the air-conditioning equipment and therefore are put to use.

In deciding upon the justification of such a feature, first of all ask the architect to present several possible designs for it, and secure estimates of cost. Then set forth the whole situation before the congregation with pictures on lantern slides. Point out, of course, the purpose of a spire or tower. Convince the people of the important function of the exterior of the church building. Apparently all congregations agree that placing a spire with a cross on it against the skyline does render a service in the community and, therefore, is an entirely justifiable expense. In many cases, a spire has helped new residents in the community observe the church and inquire regarding it, with the result that many such persons have entered its fellowship.

This is a feature which may be postponed until special funds for it have been secured. After the terrible hurricane in New England in 1938, I asked a church board if they were planning to have a steeple on the building that was being planned to replace the one that had been destroyed. One lady replied, "Certainly, because in New England we have a hurricane only once in a hundred years. We must have a steeple on our church for the next hundred years." Of course this steeple is so constructed that it will withstand a hurricane three times the velocity of the one that blew the former steeple off.

How to Limit Costs

What definite suggestions can you offer for limiting costs in view of the urgency of our situation and the continued high costs?

After the floor plans have been developed to your satisfaction, have the architect prepare some rough sketches for several exterior designs. Then, throughout the planning give attention to the following items: The building and its several sections should be planned with straight lines and narrow spans. In a large building try not to have any sections more than 40 ft. wide unless absolutely necessary. In smaller buildings also the width should be limited. For instance, a building which has an inside measurement of 24 ft. will seat six people to a bench and side aisles can be eliminated. It would be better, of course, to have five people to a bench, eliminating the side aisles. Then you can keep the walls low and have a sharply pitched roof, securing effective height through the open timber construction within. This is where the so-called Gothic type construction has many advantages.

Throughout the structure, except in the fellowship hall and nave, have ceilings not higher than necessary. Ceilings 8 ft. high with lighting fixtures flush in the ceiling and low window sills are quite adequate for children's rooms and class-

rooms for adults. Too many American churches have wasted hundreds of thousands of cubic feet by having ceilings too high when there could have been a saving adequate for forced ventilation or even air conditioning. Many churches are being planned now with brick facing and the interior of the wall of some kind of concrete block—of which there are numerous types. This interior concrete block wall can be left unpainted. Some of these interiors resemble a beautiful sandstone which, of course, should never be painted. Through the use of insulation board ceilings, plastering is eliminated from the entire building. Furthermore, these ceilings help to provide good acoustics and to eliminate heat loss.

Some churches are using a very good quality of asphalt shingle roof, which is a good honest product and comes in a variety of colors. It will last probably twenty-five years. The expectation is that at the end of that time, a roofing that will last for hundreds of years will be placed over the asphalt shingle.

Some of the plumbing equipment can be postponed and the finishing of several rooms might be eliminated from the general contract. Then through voluntary labor modern ceiling materials and flooring can be installed as funds permit.

I am frequently asked how volunteer labor can be used if a general contractor is employed. This is quite practicable as demonstrated in hundreds of recent building projects. First, of course, a contractor who is sincerely interested in the work of the church should be secured. Provide for supervision by the contractor when volunteer labor is used. Then the contractor will agree to give the church credit for the money value of every hour of contributed labor or mechanical help. In some communities it may be well to clear the labor union at this point. In my observation, labor union leaders have always been glad to cooperate in this type of situation.

Inquire of your architect regarding the use of a rigid steel truss construction. It is alleged that this type of construction will reduce the cost and that it is applicable to small as well as large buildings. Further information regarding this matter can be secured by writing the Church Building Department of CHRISTIAN HERALD.

Good Lighting

What are the essentials of good lighting in a church plant?

Lighting must not be too bright. Certain parts of the worship room, for example, should have shadow effect. Designing the lighting of the main sanctuary is a highly technical matter and must be done by persons not only skilled in lighting engineering, but also in architectural design. Obviously this is not the work of a lighting contractor.

The light must be directed upon the work table of a pupil or the hymn book of the worshiper and not thrown to the ceiling where the light is not needed. Consideration should also be given to special lighting effects upon the altar, chancel and pulpit. In the opinion of this writer, a lantern-type fixture hung from the roof construction or ceiling adds considerably

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to the total architectural effect of the room and helps to remove a sense of emptiness.

Fixtures must not cause any glare in the eyes of the worshipers. The lighting equipment must not be accompanied by flickering when turned on or off, nor any humming noise while in use.

Lighting equipment in the church could be controlled by a dimmer so that the intensity of light can be lowered or increased before and during certain parts of the service. Do not have any lighting fixtures that will cause the slightest distraction during the service, such as lighting fixtures on the pulpit or lectern. If the fixtures are in view of the congregation, shields should be provided.

In the recreational hall have the lighting equipment flush with the ceiling so

that the ugly wire netting seen in some gymnasiums will not be required.

Always have the light evenly distributed over the entire room, but have the lights on two or more switches in large rooms. The lighting for each single room and place in the church building should be specifically designed.

Stone or Brick

Our committee is divided on the question of stone or brick for the exterior finish of the walls. Which will be better in our situation?

Have the architect specify stone of probably three or four different types. Also specify different types of brick exterior. Then decide this matter when the contractor's cost estimates for the different

materials are received. Doubtless the cost of the stone will be somewhat more than brick. Obtain sample sections of the preferred stone and brick—say a sample wall about 3' x 6' in measurement. Then explain the various features as to appearance, durability, weather-resistance, etc. and let the entire congregation vote on this matter.

Erect the Educational Unit Now

My building committee objects to proceeding to erect an educational unit. They insist upon waiting until the entire new church plant can be erected. To me, as a pastor, it is clear that we are losing members and whole families by continuing to use the thoroughly inadequate and unsuitable building we now have. What can you advise?

In your case, which I know from my visitation to your church a year ago, it is true that you are right now losing some of your own members to churches that have gone forward to erect better church school rooms for the children and you are failing to gain new members because of the very apparent inadequacy and objectionable features of the present building. You cannot afford this loss in money and in potential members. The community needs the new building that you are planning, especially the new church school and recreational rooms.

Since the educational building can safely be financed and costs in your community, considering all conditions, are very reasonable, the only wise procedure is to give a contract to erect the educational building. This would enable your church to meet the responsibilities which it faces in a much more effective manner. It will also create in the community a renewed confidence in your church and a feeling that your church, despite its static condition for the past ten years, is now preparing to take its place in meeting very urgent needs for Christian education and Christian recreation in the community. You will care for your share of the newcomers, including nearby residential sections. It is very evident, in my judgment, that your total church plant will be completed several years sooner on account of your proceeding immediately to erect the church school building this year.

You say that your church-building committee is maintaining the position of waiting before building the educational unit. The committee or church board, in our opinion, should not assume this responsibility. The whole situation should be explained clearly to the congregation after considerable religious reinforcement through preaching and prayer. I am quite sure your congregation will vote by a huge majority to proceed with the construction of the church school and recreational unit.

Gothic vs. Colonial

A great many of our correspondents inquire why does a church in a Gothic design cost more than one designed in the Colonial style of architecture?

This question, as all others, should be answered with respect to the certain individual problem being considered, and should not be answered on general principles.



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ples or by general statement.

First of all, have your floor plan developed to meet all the functions of your church work. After you are rather well satisfied as to the floor plan which shows all the rooms, corridors, etc., have the architect offer different proposed views of an exterior design. Then have a session with a reliable and very competent contractor—one with very wide experience, if possible, and one who is interested in the church. Get him to give cost estimates, and, of course, it is well to pay the contractor something for this service.

In the situation of a small church, for example, it is reasonable to expect low walls and elimination of features usually associated with the so-called Colonial style (which is a misnomer) usually requiring front porch and pillars, and a steeple. However, a plain Gothic with low walls should be constructed more economically than any plan with high walls, porches, pillars and steeple. In a small church the so-called Gothic design may take an open, English-type belfry or just a slender spire and no outside adornments are required to make it look like a church.

Nevertheless, your contractor may have built a number of residences, school buildings, post offices, etc. in the Colonial style and therefore feels more familiar with it, and is afraid that his labor cost will rise if an unfamiliar style is used. However, remember that pointed arch windows, high walls, and any exterior elaboration, are all unnecessary in the so-called Gothic spirit. The claim is made that when even one corner of such a building is seen, it is clearly indicated as a church. Even a large floor area can be covered just as cheaply in church school and parish house in the so-called Gothic feeling or style, as in another. The ceilings are not higher; there are plain, square window openings; the nave can have relatively low walls if there is an open timber construction for the ceiling.

After having fully developed preliminary plans and having secured relative costs for covering the floor plan in two or more different styles of exterior design, have colored lantern slides prepared showing exterior designs, letting the whole congregation decide. If the preferred style of exterior design is estimated to cost more than another, decide whether it will be worth the cost and if the congregation is willing to raise the additional amount. Keep in mind, of course, that the exterior design of the church building will, for hundreds of years, perform a very important function in the community.

CHURCH IN THE SUN (Continued from page 39)

and into the junior department on the opposite side. There is also an entrance and hallway next to the kitchen.

A study of the facilities of this excellently designed plant will reveal how well the varied ministries of this seven-day-a-week church are provided for.

There are no folding partitions of any kind. The rooms of various sizes will accommodate a varied program of activities simultaneously. There is no basement except for the heating

plant and, praise be, there is no balcony. It is hoped that the plan will encourage church builders to avoid basements and if not, to reduce the number of outside steps.

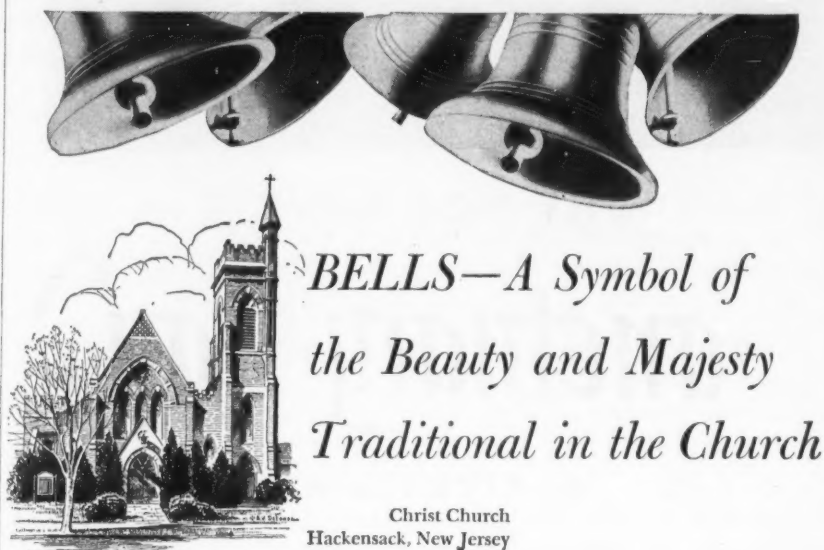
Panels of light material can be dropped into the partitions between the sanctuary and the fellowship hall. If overflow space is required, worshipers may be seated directly in front of the chancel. The chapel is ideal for intermediate and youth assemblies meeting at separate times during the Sunday-school period. Wedding receptions, in which the chapel is used for the ceremony, are held in the comfortable parlor with its fireplace and kitchenette. The fellowship hall

is used for the receptions of weddings held in the sanctuary. At weddings the choir room becomes a convenient bride's room.

All the windows have direct outside light. The fellowship hall has a high ceiling and clerestory windows. There are two doors to the pastor's room; both are controlled from the office. The pastor may take his callers from his conference room directly into the chancel.

If your building committee is blessed with a large and sun-splashed site, a careful study of this plant will be highly rewarding; however any committee may derive inspiration from it.

THE END



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GENDREAU

WHY NOT HAVE A Sanctuary Day?

By RAYMOND M. VEH

THE sanctuary is an inseparable part of the Christian's life. It is his church home. It is where soul-hungering devotion finds nourishment. It is where world-wearied bodies find relaxation. Here man comes face to face with the unseen but ever-living Lord of life. Out of the bustle and business, the hurry and worry of everyday living, he links his life with the central power of the universe in whose presence is peace.

"As the marsh hen secretly builds her nest on the watery sod, so I will build me a nest on the greatness of God," sings the poet as he utters the aspiration of every Christian. With this same heart-hunger men build churches and cathedrals.

In earliest Old Testament times, men erected crude altars to worship God. As mankind progressed in the scale of civilization, more beautiful temples were erected. In the early Christian era, when paganism was still predominant, homes and subterranean passages became sanctuaries for "true believers." Then came the cathedral-building age when men endeavored to express their spiritual aspirations in structures to command the admiration of all who see them.

In the pioneering days of this country colonial meeting-houses were simply fashioned. They were very different from the Gothic cathedrals of the native lands from which those early settlers came. But these churches expressed the religious faith of democratic-minded folks.

The 19th century saw many aberrations and monstrosities in church building. Through almost a century, religion endured all things at the hands of all men. Churches which possessed neither dignity nor worshipfulness were foisted on the public in the name of economy and cheerfulness and sociability. During that period, scores of churches were erected over which one would never think of inscribing, "Be still and know that I am God." Instead, one would accept it only as an invitation to be cozy or jolly, or thrifty. There was placed a taboo on things beautiful in connection with the sanctuary.

Christians must never forget that churches, in architecture and appearance, proclaim without fail and without ceasing the character and the vitality of the religious faith of the people. If the building is inferior in design, or if it

shows neglect, then it tells of a religious life that is dormant, or dead, or perchance absent on a vacation. When the building is architecturally beautiful and is well-cared-for, both without and within, everyone who passes by and through its portals is aware of a religious life that is genuine and alert.

While our fathers built for truth, we now build with taste. Everywhere there are indications that beauty is once again coming into its own in Protestantism. More and more our American churches are remembering that the Scriptures emphasize beauty as a marked element in the nature of God, and that it shines out resplendently in His work. The sanctuary should call forth reverence and worship. Like Jacob of old, we should be able to say, "Behold, this is the house of God, the very gate of heaven."

Is it not timely for Christian leaders to recommend to Protestant churches everywhere the celebration of a "Sanctuary Day?" To be meaningful this day will have a two-fold aspect:

(1) *To enrich the concepts of Protestants in regard to the "dwelling-place of the Spirit."* An endeavor would be made through the worship and the sermon to make people regard God's sanctuary with more reverence. Children and young people would be instructed on this day in the meaning of the altar and the symbols which tradition has given to enrich our appreciation of the sanctuary.

(2) *To have the members take a look at the sanctuary itself.* Is it in good condition? Does it have an inviting aspect? Is it gloomy and discouraging to church-going? Is it dirty and in need of a good cleaning? Are there symbols and arrangements which could be added that would induce worship? Does the glory of God shine out in the attractiveness of the sanctuary?

When shall this day be held? We would not set another specific day in the already-crowded church calendar. We simply recommend that every church stress this day some time during each year. It may be apropos at spring or fall house-cleaning time. It may fit in nicely with a phase of work of the class in catechism.

In any event, the setting aside of a "Sanctuary Day" would greatly assist the pastor in arousing people to appreciate the sanctuary as a place to wait upon the Lord. The cry of man, "O that I knew where I might find Him!" should be answered by the church. The solid walls of our churches should proclaim to the world that there is a trinity of faith, hope and love that will abide when all else is passed away.

(Sample copy of the special Order of Service for "Sanctuary Day" may be obtained by writing Church Building Consultant, Christian Herald.)



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SINCE 1867

CHURCH OF LIVING WINDOWS (Continued from page 51)

could never afford a colored window now planned a theme for seven. The windows would portray the greatest period of Christ's life—His last week on earth, the Holy Week. The windows would be added as they found Sisseton people whose lives illustrated the deepest significance of those events. They would be living windows, portraying people in whom the gospel had become flesh and dwelt in their town.

The young minister of the church, the Rev. Curtis V. Junkers, was the first to sense that from the death of Imogene had come a new life for the congregation. He had come to the church from seminary, eager to preach to packed pews. He found twenty-four worried members struggling desperately to maintain the church in a town of 2,500 people and six other churches. He had preached for a year about the meaning of Christ and the Church. It had taken the life of a girl to make his people understand.

Most of the other windows were planned during the breakfasts held each Sunday after communion. There the church discussed and debated the meaning of the events of Holy Week and the local people whose lives best gave their meaning. What home in Sisseton—now or in their memories—stood as Mary's in Bethany for love and devotion to Christ? What person in Sisseton caught the dramatic nature of Christ's entry into Jerusalem? There were no popularity contests and no factional juggling for favorites in answering such questions. The test of a man's life, they concluded, was its influence on the community. Membership in Gethsemane Church was not a requisite.

None of the people selected for the windows were of the pious, long-faced type. The life that became a part of the "Triumphal Entry" window depicting Christ's approach to Jerusalem was that of Mrs. Mary Wilcox, "the stage-struck woman who brought amateur drama to a community that had worked so hard and so long it had forgotten how to play."

The couple chosen for the window of Christ in Mary's home was a rough and ready pioneer judge and his wife, Mr. and Mrs. J. J. Batterton. Batterton's old law partner, Judge A. C. Bunde, remembers the couple well. "The judge was not a practitioner of petty morality," Mr. Bunde observes. "He liked a good joke with the boys at the courthouse. But the important things in the Batterton's lives are symbolized in the window by the open book, the torch of justice and the legal paper."

"The open book is there because the Batterton home life centered in the

Judge's reading to his wife and children each evening after supper," explains Mr. Bunde. "The Judge was a beautiful reader. He could read the Bible or a legal brief and make it sound like he was testifying. It was that conversational. His wife had an alert mind, but little formal education. She wanted to be more than a good housekeeper. So the Judge read to her and interested her in his books. Soon she developed his passion for justice and fair play. She became a tremendous influence for good in our town."

Mr. Bunde feels that the torch of justice and the legal parchment in the window are explained best by the file of letters he has kept that Batterton wrote as a young man to clients for whom he was collecting money. "Every one of them is a long, studied, sympathetic account of the family life, financial resources and character of the debtor," notes Mr. Bunde. "Some of the letters are three-page intercessions in behalf of the debtors."

"Don't get the idea from the window that the Batterton home was a model home," warns Mr. Bunde. "It wasn't any more than any other Sisseton home. The 'Christ in the Home' window is their window because we know they did all they could."

During the time that the windows described were being planned and erected, the church came into its own in the community. It represented a creative worship experience. The membership of the church increased four fold. For many young people, Imogene Adams continued to live. Increasingly they stopped into the chapel to pray a moment on their way home from the recreation field across the road from the church. The young people of the church organized an annual "Bonfire Sing," giving Sisseton its first community-wide evening of fun. The children of the church learned many of their Sunday-school lessons from the windows. And other churches and Indian missions around Sisseton began to use symbols of worship from the lives of their people.

The vision in the windows that religion is a part of everyone's daily life began to work in the church. The communion breakfasts became not gossip feasts but experiences in Christian fellowship. Many farm folks began their chores before daylight and came thirty to forty miles to attend.

Some members of the church and many townspeople did not yet understand what the windows sought to express, as Father Junkers observed in a sermon. But the church was on its way to becoming what Father Junkers called a "practical demonstration in miniature of God's plan for a commonwealth of men."

The scenes of the window were

painted and then executed in metal and glass by a devout craftsman in Minneapolis, who has been working with ecclesiastical windows since he was twelve, but admits he never came across more peculiar things with any windows than he did with those of Sisseton.

THE designer has made extensive inquiries to discover if there are other churches in America using Sisseton's way of making the gospel more meaningful to their community. He has found none. "It is almost impossible," he says, "to find a church such as the one at Sisseton where the planning of the theme and symbols of the windows has been a religious experience in which the entire church and community have shared."

Father Junkers wrote in his diary perhaps the most revealing statement of all about the Living Windows of Sisseton. "To plan the windows many of us are for the first time actually putting our own lives alongside that of Christ's," he wrote. "It is a terrifying and humbling experience for all of us. Yet as we complete the windows a strange happiness fills us. Suddenly the little acts of our lives have taken on a cosmic significance because they find a place within the drama of Christ's life. We have learned at last what God has so long wanted us to know—that the life of each person is precious to Him, and that whether he be a student, a judge, or a housewife he can worship God with every moment of it."

PERCY RAY

(Continued from page 49)

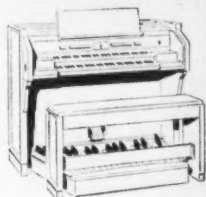
dedicated after a meal prepared by the church ladies had been served to the tired and hungry members of the caravan.

By midafternoon, the dedicators had reached Clear Creek Baptist Church, northeast of Selmer. Clear Creek's building plans had been initiated at a revival during which the builder-evangelist baptized eighty-nine converts in the nearby Tennessee River.

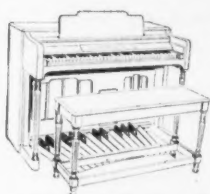
The highway became little more than a mountain trail as the cars lurched on through Tennessee to church number seven at Lutts, twenty-three miles from Savannah. Here again there had to be a slight pause for the raising of money so that the modern brick plant valued at \$40,000 could be dedicated free of debt. The first twilight stars were twinkling over the hills as Dr. Lee preached. His final sermon at the end of the pilgrimage that jam-packed Sunday did not begin until eleven o'clock at night. A dark mountain towered behind the Olive Hill Baptist Church, but the building was readily accessible from the paved

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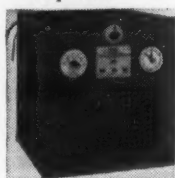
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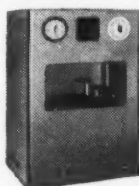
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highway at its door.

By the time Percy Ray had returned from taking Dr. Lee to Memphis, it was daybreak. Before leaving for Atlanta, he stopped at a farm and arranged for the Home Mission Board representatives to have a country breakfast. Two nights had passed in which the indefatigable Ray had not slept—but he had dedicated eight churches to the glory of God.

And he's not through! Three more churches are in the works—one at Cartwright, Kentucky; one at Braham Grove, also in Kentucky; and one at Horn Lake, Mississippi. When these are finished, there will be others. Meanwhile, revivals are going on under his big tent.

Percy Ray is not only winning men and women and young people for the Kingdom, but he intends to see that they are adequately housed while they worship.

THE CHURCH OF TOMORROW
(Continued from page 45)

presentation—all for fun or enlightenment as desired.

A "Guess Who" contest is heaps of fun. Obtain baby through childhood snapshots of certain members of the audience. Using a still picture slide-film projector, and starting with the youngest baby picture of a certain individual, project them on the screen in proper sequence. Vocal clues—usually humorous—are given to help the audience guess the name of the screened person.

EVEN the age-old dilemma of how to make the annual church business meeting interesting can be solved by turning it into a "Parade of Pictures." Each organization has at least one camera enthusiast who would thoroughly enjoy being assigned the job of making candid shots of the activities of the group. Even the trustees' report could be presented graphically by before-and-after photographs, or by pictures of improvement which should be made.

The churches may come to all this and more. Foremost educators in the country have for years realized the value of films as teaching aids. They know that when two basic senses, hearing and sight, are touched at the same moment, the impression is at least twice as likely to be inescapable.

Audio-visual pioneers in religious fields too are commencing to prove conclusively that the screen is a most satisfying and compelling method of preaching and teaching and should receive careful consideration in the overall church program. Like the rod in the hand of Moses, audio-visual techniques within our grasp may help to change history.

THE END

TIPS

for Church Builders

FROM OUR READERS

• **HOW ABOUT** mounting in the vestibule a sign requesting "Silence," placed where all may see? Then those who wish to meditate and listen to the beautiful music preceding the services may do so without being disturbed by other parishioners who like to visit before the service begins.—*Edna R. Cooke, New York, N. Y.*

• **WHY NOT** put a low rod in the coat-room and provide small hangers for children's coats, and strong cords with spring clothespins for mittens, caps, etc.? Many times such conveniences for children are overlooked.—*Mrs. M. M. Brown, Ohio City, Ohio.*

• **WHY NOT**, in planning new church buildings in rural areas, include a study for the pastor? This is done in city churches but too rarely in rural churches. This would give the country preacher facilities for pastoral counseling as well as for study, sermon preparation, meditation and prayer.—*Rev. James R. Bowman, Old Fort, N. C.*

• **WHY NOT** have separate, lighted bulletin boards outside of church and educational entrances, so that activities held in each section can be posted? In this way both the activity and its location can be advertised.—*Keith Conning, Leonia, N. J.*

• **HOW ABOUT** a mail box or chute, large enough to hold packages, books and Sunday-school materials, and built into the church? This will prevent damage by rain, and enable the mail carrier to leave packages when no one is at the church.—*Keith Conning, Leonia, N. J.*

• **HOW ABOUT** keeping the speakers' platform low enough so that worshippers in the front pews won't strain their necks unmercifully?—*F. W. Leavitt, Grafton, Nebr.*

• **WHY NOT** select a building plot large enough to include a porte-cochere and a parking lot?—*F. W. Leavitt, Grafton, Nebr.*

• **WHY NOT** have a garden adjoining the church for summer weddings, class socials, garden prayer meetings, and mission meetings?—*Adelaide Blanton, New Albany, Ind.*

What is YOUR idea for improving your church? **CHRISTIAN HERALD** will pay \$1 for each suggestion accepted for use in this column. (Contributions to this department, if not accepted, cannot be returned unless stamped, self-addressed envelope is enclosed.)



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I Hear the CHILDREN Crying

By J. CALVITT CLARKE

IF EVER the grace of God was demonstrated, it was when the lady took that scared little befouled hand in hers. Encrusted with dirt that had never been intentionally washed away, the small hand had not for many years felt such a compelling pressure.

The lady looked reassuringly into the dull young eyes that had seen too much of this world's tragedies, and repeated, "You remember nothing, Li Wong—only your name?"

The boy shook his head sullenly. How does one recall the past? As a series of high moments of satisfaction and achievement? For Li Wong there had been none of this, only an endless elemental competition for discarded or stolen food scraps. No, there was nothing to remember. He had no past to make his childish plight meaningful; no future to make it endurable. There was only the terrible, demanding present.

This lady who could look into the calculating face of a boy too long separated from the gentling influences of love and see a sturdy youth challenged by the noble aims of life, was the wife of the superintendent of Christian Herald Industrial Missions in China.

Li Wong had found safe haven behind the gates of the mission compound in Foochow—and none too soon.

He was little more than a ragged skeleton, and his body was diseased. Dirty and vermin tormented, he was a discouraging, repelling sight. But because he was homeless, sick and hungry—and because a Man once proved that it is possible to love the unlovely—the child was admitted to the orphanage. Li Wong's rags were burned, his fragile body washed, his head shaved and his sores soothed with ointment. He was given second-hand but carefully cleaned clothing, and he was fed—slowly and carefully at first.

A few weeks later, Li Wong, clean, neat, was playing with the other children, though still listlessly; it would take more than weeks to build his strength to overflowing. He was learn-

ing to read. The look in his eyes, that half-dead and half-fearful look, was changing. He was beginning to ask questions—about the Chinese characters in his reading lessons, to start with. Then he asked questions about why there was such a place as the Christian Herald orphanage, and why people were kind, and why they troubled to teach him. One day he wondered about that Man who died on a cross and who loved even orphan boys like him.

Li Wong was chosen on merit for higher education. He was graduated from college. He became a teacher in the same college. A famous American university is now to pay his expenses for post-graduate work. He will be an instructor at the university while working for his doctor's degree. So Li Wong
(Continued on next page)

With the Communists in Foochow, does that mean the closing of the Herald's orphanage? Not at all! Building on faith—in God and in our reader's generosity—an orphanage "annex" in Formosa is even now being erected!

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The lady at the mission indeed had eyes and hands of faith.

Li Wong has his chance; others do not. Let's look at some of these others. Imagine that you are a child again, only a child in China—wretched, hungry and sick, without parents, home or hope. Of course, it is difficult to draw so heavily upon your imagination. You have never been really hungry. You have never felt the gnawing agony of starvation. But some of us have seen it in those other children in China—children too weak to walk or even crawl, children too sick to brush off the flies that crawled across their faces. They were past the stage of eating grass and even the dirt of the ground in an effort to lessen their ceaseless longing for food.

You are that kind of child, and then you find friends. You are fed. You are made clean—and it feels so good just to be clean. You learn from a book. You want to play, you have the energy to want to. And most of all, you belong to something; you're a member of a family; you're called by name; you are smiled at and treated kindly.

Can you begin, even in the smallest way, to imagine what it would mean to you if you were such a child safe inside the gates of the Christian Herald orphanage?

And if you were that child and became a Christian, do you think you would be just an ordinary Christian? Is it any wonder that later these children become pillars in the Chinese Christian churches?

The present unrest and uncertainty in the world emphasizes the importance of Christian leaders. Without being sentimental or visionary, the clear truth is that Christianity is a certain and positive cure for the horrors of war. It will work—we know that, because it is the enemy of materialism.

So they come, China's children, to the Herald gates. It would be a pleasing picture for us here at home if we could visualize the mission with its gates ajar, and if we could think of it with a welcome banner billowing from the arch, and perhaps with bustling Mrs. Scratch standing ready to minister to every tired, homeless orphan who begs for admission.

The orphanage is there, true, and within its gates are food, shelter, happiness and opportunity. But the gates are not open. They are shut. There is no welcome sign, and Mrs. Scratch is inside mothering the fortunate ones.

The plain fact is that there is not room enough for more. Additional buildings must be purchased or erected, if the many children who have no one in this wide world but CHRIS-

TIAN HERALD readers to care for them, are to be granted life. Probably there have not been so many needy children in China since before Pearl Harbor. There are thousands of refugees who fled before the advancing Communist armies. In many cases children became separated from their parents in the confusion of jammed roads. Foochow and Fukien Province have their share of these children.

And once again China has suffered a disastrous flood—additional thousands of orphan children. Saddest of all, many American relief agencies in China have either greatly curtailed their work or closed down completely. Many children will go hungry in the months ahead, and among them will be youngsters who could be as bright and useful and ambitious as Li Wong, if only they had the chance.

Christ is not turning His back on China. Can His church do so without shame? The gates must be swung wide!

When the officials of the Christian Herald orphanage decided to try, in the present pitiful need, to accept additional children, and realized that additional buildings must in some way be secured, they came to what, we believe, is a wise decision. Because of the present uncertain condition, instead of enlarging the property at Foochow, there is another plan.

It is their hope to open an annex to the orphanage and industries across the 90-mile strait on the island of Formosa. A committee has been formed there, and Mr. Dickson of the Canadian Presbyterian Mission has been delegated to search for suitable land and buildings. K. C. Wu, the young, energetic and extremely efficient former mayor of Shanghai, is also engaged in the same search.

FORMOSA is a paradise spot that rivals Hawaii in beauty and resources. General Chiang Kai-shek and other Chinese leaders on the island have by no means given up hope of saving a part of China, at least, from the Red forces, and as for the island itself, a most determined resistance will meet any attempt to capture it. Here are concentrated the best trained units of the Nationalist Army, and its air strength. Formosa is regarded as almost impregnable. The island is 250 miles long, 50 miles wide, and has just about everything. Its name was given long years ago by Spanish navigators, who called it "Formosa" because of its majestic beauty. High mountains, dense forests of pine and camphor, gorgeous ferns, short wild rivers, untamed jungles which have never been fully explored, all give it riotous and reckless color. But there are also rich farm lands with crops of rice, sugar cane, tea, jute, sweet potatoes, nuts.

Back on the mainland, the orphan-

age and industries will still be continued in Foochow. The Rev. Mr. Clare Scratch will remain in charge even if the Communists succeed in holding the city. It is his wish and the wish of all associated with him that the children and work there be maintained without interruption. Most missionaries are hopeful that the Communists will not interfere with such institutions, and so far, reports reaching officials of America's China's Children Fund, with orphanages in both Communist and Nationalist China, are favorable. The Christian Herald orphanage will be continued at Foochow as long as the children need help and as long as the work can be carried on with its usual program.

As for the new orphanage in Formosa, it will be conducted along the same lines as that at Foochow—with schooling, industrial training and religious instruction. An industrial project will be started with the probable emphasis on the making of camphor chests—those wonderfully carved and fragrant boxes for which China is famous. Such an industry lowers the cost of caring for the orphanage children. It is hoped that land will be donated by the government and that buildings can be erected at minimum cost.

In these days when America seems to be giving up and retreating from China's plight, CHRISTIAN HERALD prays God that we may have the faith to build and expand for Him and His children. And we must not forget the solemn wisdom of having a safe refuge in case it is needed by our Foochow children only ninety miles away.

But all this will take more than good intentions, more than words of encouragement. It will take the prayers and the pocketbooks of God's powerful little people who have so many times in the past moved mountains.

There by the Christian Herald gate the children are crying. The thin wail is the voice of despairing need and will not be stilled. Wherever there are spirits made sensitive by the love of God, there will the cry be heard, the bewildered questioning wail of children who could do so much for peace and the Prince of Peace, if you give them the opportunity.

Together, heart to heart, shoulder to shoulder, we can swing wide the gates!

(Do you know about our "adoption" plan for China's needy children? How, for \$10 a month, \$120 a year, you can become the foster parent of one of these pitiful ones whose potential for China and for Christ is so great? How you can make your choice of boy or girl and specify the approximate age of your "adopted" child—whose name, address, picture and correspondence will link your heart and future to his or hers? If not, turn to the ad on page 95.)

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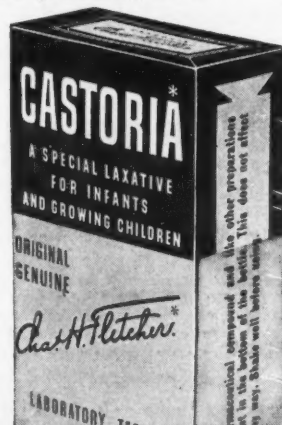
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THE CRISIS IN CATHOLICISM

(Continued from page 23)

Roman Catholic Church, being used to tell their story. They are following the example of Newman when he wrote his famous "Apologia Pro Vita Sua," and of eminent persons who joined the Oxford Group founded by Frank Buchman. It has been shown that people of culture, cut from their moorings in a chaotic era and tired of standing on their own two feet, are ready in many cases to entrust their peace of mind, their unanswered questions and their sense of ultimate destiny to an authority which is ready to assume the responsibilities involved.

Here again there has to be an appraisal of values. It was not the intelligentsia in the Roman Empire who started Christianity but a Carpenter who was crucified and His fisher friends. The question whether social and political and literary butterflies are to be found in this or in that denomination is not seriously affecting the future of the faith. It is the people whose names never get into print, in whose hands lies the fate of the Roman Catholic Church. And it is the mind of the faithful as a whole that has become the chief care of the hierarchy.

The output of Roman Catholic books is enormous, and their authors enjoy two advantages. First, the publishers are reasonably assured of an organized sale. Secondly, the writer has the feeling of certitude. The Protestant when he puts out a book has to take little for granted. He thinks aloud and his readers have to think with him, which is an effort. But under the Roman Catholic *imprimatur*, principles are laid down in advance by authority and the thinking is done for the reader. Frequently that thinking is powerful and persuasive. Seldom is it sloppily written.

On the whole of this varied and vigorous publishing a comment may be permitted. The "Index Expurgatorius" of the Vatican, which puts books under a ban, is obsolete. To suppress literature, whatever it be, is out of the question. But a gallant endeavor to supply alternative literature is practical policy.

There does arise, however, a subtle but searching idea. Papal infallibility is a dogma of the Church. It implies an absolute authority over the minds of those who submit to that authority. But the present-day huge literary output suggests that infallibility cannot stand alone and unsupported. Within the Roman Catholic Church itself there is an instinctive appeal to private judgment, and Christ's question addressed to the individual, "What think ye?" is inescapable.

Over one firm conviction Roman

Catholic literature is outspoken and unanimous. It is that the Papacy, whatever may have been its difficulties, its frailties and even its follies, presides and will always preside until the end of time over the "one true church." Failing submission to the Sovereign Pontiff, the Eastern Orthodox Churches are held to be in schism and the Western Churches are held to be in heresy. The bearing of this unyielding attitude on the Boston Affair is direct and immediate.

Guided by the logic of her situation, the Roman Catholic Church has steadily declined to enter into association with other Christian denominations. The late Lord Halifax and Bishop Gore met at Malines with Cardinal Mercier and years were devoted in the early nineteen twenties to discussing a reunion between the Anglican and Roman Catholic Churches, but without result. Three Ecumenical Conferences have been held respectively at Stockholm, Lausanne and Amsterdam. But the Roman Catholic Church was, in each case, ostentatiously absent.

ON the local scene, however, the Church knows that isolationism is impossible. Every hour of every day, in schools and colleges, places of employment and recreation and avenues of travel, Roman Catholics—and especially young Catholics—are freely intermingling with non-Catholics, working side by side with them, talking together, forming likes and dislikes and putting every statement and claim of the churches, whatever they be, to the test of observation and experience. These boys and girls are, in ever increasing numbers, asking why.

Roman Catholic leadership is fully aware of this challenging situation, and, in handling the problems that have arisen, the hierarchy is conscious of the growth of two parties within the Church—the conservatives and the liberals.

The conservatives belong in outlook, if not in location, to the Old World that has largely passed away. They are thinking of Austria as "holy" and of France as "the daughter of the Church." They stand pat. The liberals belong to the New World which knows not Bourbons and Hapsburgs. They have in mind not the courts of kings and emperors who have passed away, but the vast economic and cultural influence of the English-speaking democracies.

The influence of the liberals on pontifical policy is already apparent. A long-abiding ecclesiastical fiction has held that the Pope, having lost his Papal states, must sulk for the rest of time as a "prisoner of the Vatican." What does the world with which the Vatican has to deal care about those Papal states? The imaginary prison has

been swept into the discard and the Pope now speaks to all who will listen.

The Roman Catholic Church, being Roman, has held for centuries that a majority of cardinals must be Italians. That slight to the world as a whole has been terminated. What wields an international authority, is at last international in its membership, and Italian cardinals are in a minority.

What the Pope says from the balcony at St. Peter's is heard with the respect due to his person and to the exalted office that he holds. But the summit of a pyramid is no more important to equilibrium than the base from which the edifice rises upwards. What are Tom, Dick and Harry saying to one another when they are out on a hike? What are Lucy, Ethel and Angela saying when they meet Tom, Dick and Harry at the soda fountain?

It so happens that there are three questions now current on which Tom, Dick and Harry, Lucy, Ethel and Angela are as qualified to give an opinion as the most learned theologian to be found in seminary or pulpit. The questions are simple. What about the Bible? What about marriage? What about salvation? All of the three questions are troubling the Church.

There is no doubt as to the attitude of the Roman Catholic Church in the past towards the free circulation of the Scriptures. The bones of Wycliffe were scattered and the body of Tyndall was burned alive because each of these men had been a translator of the Bible into the English vernacular. To possess a Bible was a sin against the Church and a crime against the State.

Over the long-held position of the hierarchy as to the Bible, the liberals in the Roman Catholic Church have won a victory. And it was won none too soon. It was manifestly untenable that a Protestant could be trusted to peruse the Book of Job while a Roman Catholic could not be so trusted. The versions of Rheims and Douay are no longer held by Roman Catholics to be adequate to the need of the Church. Both in England and in the United States excellent translations of the Bible are appearing under Catholic auspices. In essence they are indistinguishable from the Authorized or King James Version and as a symbol they are no less significant. Ecclesiastical interpretation continues in the Roman Catholic as in Protestant Churches. But ecclesiastical control over God's revelation of Himself to man has been brought to an end—at least, where English is spoken.

Freedom to marry, like freedom to read the Bible, is a right that everyone can understand. This freedom is everywhere exercised. No church can prevent it. There has arisen, however, a difficulty for which the conservatives in the Roman Catholic Church

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Sources of the above facts cheerfully forthcoming upon request. Your copy of the new "Black Book of Repeal" will be promptly mailed upon request to Dept. H



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appear to be responsible, and this difficulty is discussed whenever a new generation is making its start in life. In a mixed community, mixed marriages are to be expected, and some would say welcomed. But the hierarchy has laid it down that unless the parties are united by a Roman Catholic priest they are living in sin, and in sin will their children be born. There are signs that this branding of perfectly innocent families with the slander of adultery is due for extinction.

In upholding the solidarity of marriage, all churches are rendering a service to society. But insulting orderly and law-abiding and affectionate marriages, and throwing an undeserved shadow over children brought up in health and decency, is no part of the duty of any church. It may be tolerated in Spain where, however, Communism has been a violent protest. In the United States, husbands and wives, acting within their rights, usually ignore the interferences.

What may be meant by ecclesiastical control of the right of the individual to marry was illustrated early in June, 1949, by a further incident reported from St. Benedict's Center in Boston. Two young persons, both of them Roman Catholics and both of them associated with the Center, had arranged to be married in the customary manner by a priest. According to reports in the press, they were told that such marriage had been forfeited owing to their connection with the banned Center, and the published statement is that they have appealed to the Pope. According to the press, other cases of this surely intolerable hardship have arisen.

Much is appearing in Roman Catholic literature in condemnation of birth control. Over the wisdom of such limitation in the size of families, opinions differ. The question is whether the decision in the matter rests with the parents on whom is laid the legal responsibility for children born to them or with a celibate clergy which has always disclaimed any such responsibility. That question is being answered by the Roman Catholic laity itself. It is not Protestants alone who take the family physician into their confidence.

Thus do we come to the third and most crucial of the issues which every boy and every girl on the campus of a college, every man and woman in the street, can understand and talk about. All of us have sinned. For all of us Christ died on the Cross. Is it the will of the Redeemer that nobody shall be saved by His sacrifice unless he belongs to the Roman Catholic Church?

Dr. Bonnell has quoted the Papal *Unam Sanctum*, promulgated in 1302 by Pope Boniface VIII, according to which we read: "Now, therefore, we declare, say, determine and pronounce

that for every human creature it is necessary for salvation to be subject to the authority of the Roman Pontiff."

For this and similar declarations, Dr. Feeney and his four disciples have stood with characteristic consistency. But the same authority that once announced the above necessity for salvation now wavers over the implications involved in its acceptance. Even the hierarchy hesitates to tell the people of the United States that Napoleon, as a baptized Catholic, goes to a heaven from which George Washington and Abraham Lincoln are excluded. And it is not easy to convince the British Commonwealth of Nations that King George V and Gladstone and Churchill are further from Paradise than King Louis XV, Lucrezia Borgia and others who are and have been subject to the authority of the Roman Pontiff. The argument that has to be met is not that the Roman Catholic Church is failing in the graces and goodness of the Gospel. It is that the corresponding graces and goodness of the Gospel are absent from those who, no less worshipful of Christ, no less submissive to His will, no less zealous in His service, do not happen to belong to the Church.

IT IS easy for conservatives in the Roman Catholic Church to insist that the Papal Bull just quoted stands as right today as it stood in the Fourteenth Century. It can only stand where the Church still has things her own way. It cannot stand where people live in democratic freedom. The revised edition of the Baltimore Catechism has recently appeared. We read: "What do we mean when we say outside the Church there is no salvation?" We mean that those who, through their own grave fault, do not know that the Catholic Church is the true church—or knowing it, refuse to join it—cannot be saved.

On the other hand, "Outside the Church there is no salvation" does not mean that everyone who is not a Catholic will be condemned . . . Any who remain outside the Catholic Church through no fault of their own and do not know that it is the true Church, can be saved by the graces which God gives them . . . Those who are outside the Church through no fault of their own are not culpable in the sight of God because of their . . . ignorance."

In plain language, a Protestant can be saved as surely as a Catholic.

It is open to the ecclesiastical authorities to say that there is no change in the fundamentals of their faith. It is taught in Roman Catholic works of reference that there is (1) the body of Christ and (2) the soul of the Church. People who do not belong to the "body" may belong to the "soul," and they are thus actually in the true fellowship of Christ. The "soul of the

Church" takes care of George Washington, Abraham Lincoln, King George V and Gladstone. However, it was not always understood that way either by Roman Catholics or by Protestants.

At the moment it looks as if Catholic liberals had won a victory over the conservatives. The upsurge of the spirit that God has breathed into man cannot always be denied. But, on other and not wholly dissimilar occasions, the conservatives have managed to enforce their will. A possibility seems to be that one kind of Catholicism will develop in the English-speaking world and another type will be perpetuated in those countries which have not yet known anything different.

Are we seeing a development of two Roman Catholicisms—one designed for the countries where the hierarchy is unchallenged, and the other for countries where the challenge has to be met? However that may be, the Soul of the Church, comprehensive of all who are gathered around Christ, is urgently needed as a saving influence within a distracted civilization.

During the Seventeenth Century the more zealous of Protestants and the more zealous of Catholics entertained the idea of ecclesiastical monopoly in Europe. For thirty years Germany was their battleground. They reduced the population to a fraction of what it had been and drove maddened victims of the conflict to indulge in cannibalism and polygamy. Neither side won any ecclesiastical monopoly. The sequel to the terrible business was, at long last, a red revolution in France that exploded in the Napoleonic affliction from Madrid to Moscow.

Today, there is again a recrudescence of the ideal of monopoly. We have Communism, abusing the desire everywhere for full social justice and staking the happiness of mankind on a material monopoly. Is it wise for any Church to stake the salvation of mankind on a corresponding ecclesiastical monopoly? In the Seventeenth Century the monopolists did not win. In the Twentieth Century is there any suggestion that they will be more successful?

Every indication of a liberal and reciprocal tendency within the Roman Catholic Church is thus to be welcomed, not only as good will, but as common sense—the sanity, that is, which is common to all people of good will and respect for God and man, the divine wisdom which is derived from Our Lord Himself and is essential to any religion entrusted with His Gospel.

THE END

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Daily Meditations

by Walter L. Moore

Saturday, October 1

READ PSALM 23:1

BECAUSE the Lord is my Shepherd, I shall not lack for anything. Do I need rest? "He maketh me to lie down in green pastures." Refreshment? "He leadeth me beside the still waters." Restoration? "He restoreth my soul." Guidance? "He leadeth me in the paths of righteousness." Protection? "Through the valley of the shadow of death . . . Thou art with me." Food? "Thou preparest a table before me." Balm? "Thou anointest my head with oil." What more could I ask? "Goodness and mercy shall follow me all the days . . . and I will dwell in the house of the Lord for ever."

Blessed Shepherd of our souls, we trust Thee for all things, and follow gladly wherever Thou shalt lead us. Amen.

Sunday, October 2

READ JOHN 4:34

This is my work; my blessing, not my doom.

—HENRY VAN DYKE

CHARLES M. SCHWAB is quoted as having said that a man who does not work for love of the work, but only for money, is not likely to make money nor find much fun in life. Some unfortunate people live without working; others, equally unfortunate, work without living. Happy are those who really live in and through their work. In doing the work of His Father by leading the Samaritan woman to a knowledge of eternal truth, Jesus experienced a thrill that all the play in the world could not equal.

Teach us to see our work in the light of the Father's will, dear Master, and make it for us an offering to Him. Amen.

Monday, October 3

READ JOHN 21:3

For my sake turn again to life.

—MARY LEE HALL

SIMON PETER was a fisherman. For years his hands had been accustomed to handling wet nets and his cheeks to feel cold spray. After his Master's death, when sorrow, loneliness and re-

gret became unbearable, he turned back to his old mechanical toil. A wise instinct guided him. When numbing sorrow strikes, one is usually helpless for a little while, and then he may discover that familiar toil with the hands is the most effective anæsthetic for an aching heart. After a night of dogged labor, the Master comes, and it is dawn.

Thy gift of work has blessed us, Master, not only in worthwhile accomplishment, but also in the therapy of our souls. We thank Thee. Amen.

Tuesday, October 4

READ TITUS 2:10

O tranquil, radiant Sunlight, bring thou our lives to flower.

—HARRY EMERSON FOSDICK

A QUAKER woman with a beautiful complexion was asked what kind of cosmetic she used. She replied: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love." Paul taught that Christians ought so to live that their lives would make the doctrines of God lovely.

In a world where there is so much of ugliness, we thank Thee, God of all beauty, for those whose lives reveal the beauty of Thy teachings. Amen.

Wednesday, October 5

READ MATTHEW 10:34

Give me a battle to fight, worthy of courage high.

—LEE SHIPPEY

CHRIST attracted His disciples, not with word pictures of the delights of heaven, but with a challenge to throw their lives into a cause, His Kingdom. Garibaldi of Italy challenged his soldiers: "What I have to offer you is fatigue, danger, struggle and death; the chill of the cold night in the free air, and heat under the burning sun; no lodgings, no munitions, no provisions, but forced marches, dangerous watchposts, and the continual struggle with the bayonet against batteries; those who love freedom and their country may follow me."

Confessing that we have been con-

cerned for a comfortable Christianity for ourselves, we pray for more of the spirit that is ready to die to give Christian comfort to a broken world. Amen.

Thursday, October 6

READ 1 CORINTHIANS 9:27

BISHOP HUGHES quotes Sir Edwin Arnold as having said in an address to the students of our oldest university on a visit to America many years ago: "Gentlemen of Harvard, in 1776 and in 1812 you conquered your fathers. In the years from 1861 to 1865, you conquered your brothers. Will you permit an Englishman to say that your next victory must be over yourself?" The hardest and most important victory that any man attains is over himself. Slavery to sin, another expression for being defeated by self, is the only slavery that kills.

Give us victory, O God of battles, over our most deadly enemy, who dwells within our breasts. Amen.

Friday, October 7

READ ACTS 13:2

BARNABAS AND SAUL were selected to be foreign missionaries after they had distinguished themselves as workers in the Antioch church. The test of loyalty and the qualification for greater responsibilities is not what one thinks he would do in a great place, but rather his every-day faithfulness where he is. In the parable of the talents, those who were made rulers over many things were the ones who had been faithful over a few things.

Wise Master, teach us to see the possibilities in our present situation and the greatness of faithfulness in little things. Amen.

Saturday, October 8

READ JOHN 8:11

Man's greatest glory is not in never falling, but in rising every time he falls.

—CONFUCIUS

JESUS defended an adulterous woman from her self-appointed executioners, but he did not defend adultery. To the self-righteous He was stern, that He

might awaken conscience. To the frightened, convicted culprit He was tender, that He might awaken hope. He was always the friend of sinners, not by excusing sin, but by revealing it for what it was and offering forgiveness and help.

Friend of sinners, we who have failed so often are grateful for forgiveness and another chance. Help, Lord, that we may go and sin no more. Amen.

Sunday, October 9

READ I CORINTHIANS 16:9

Dared I draw back or hesitate when called to heal the sickness sore of those far off and desolate? —CHARLOTTE BRONTE

OPENINGS for no fewer than 2,500 men and women for missionary service in 70 countries are listed in "Christian Horizons — 1949," annual publication of the Student Volunteer Movement for Christian Missions. Agricultural and business personnel, social and community workers are in increased demand, along with teachers, evangelists, doctors, nurses. In spite of confusion in China and adversaries of the gospel in every land, the doors are not closed. Hundreds of young people now being trained will enter some of these places. Every Christian must discover what is his greatest possible contribution to world missions, and face responsibility for making it.

O God, awaken the sleeping giant of Thy Church, and set our hands to our task of redeeming the world.

Monday, October 10

READ PHILIPPIANS 4:11

My crown is called content: a crown it is that seldom kings enjoy. —SHAKESPEARE

KING HENRY VI, in the rest of the quotation cited above, adds: "My crown is in my heart not on my head." The secret of Paul's contentment was a conviction that his life was in the hands of a God who would supply his every need, and who had a purpose in everything that happened to him. Even his imprisonment was "for the defense of the gospel," and the thing that happened to him fell out "unto the furtherance of the gospel." Even a thorn in the flesh was for the purpose of demonstrating Christ's grace.

Having learned that the world cannot give contentment, we seek the peace that comes through life in harmony with Thy will through Jesus, our Lord. Amen.

Tuesday, October 11

READ LUKE 2:14

This would I say: that peace on earth, good will to men, might reign supreme. —RUTH SMELTZER

(Continued on page 88)

I've Let The American Bible Society Take Over My Money Worries



WHAT a glad relief not to be burdened with investment

problems and expenses! Now that John is no longer here to look after things, I am putting my money into American Bible Society Annuity Agreements. I receive a surprisingly high income, which is guaranteed never to change even when times are bad. What money is left after I am gone goes to spread the Word of God. Not only do I now have great financial peace of mind, but the thought of this wonderful memorial is an abiding joy.

Investigate this Christian Plan which enables you, too, both to give and receive generously at the same time, even entitles you to certain tax exemptions. Write now for the interesting free booklet, "A Gift That Lives," telling you all about the Annuity Plan and how it can work for you.

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Please send me, without obligation, your booklet 1CH entitled
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Suggesting an intriguing project that is a smart money-raiser besides: why not publish your own church cook book?

SO you want to publish a cook book! For generations this has proved a smart fund-raising plan for church groups. When we taste something good at a friend's house, we often ask for the recipe and probably use it more often than the excellent published recipes at our fingertips in magazines and newspapers. Church cook books give us the best recipes of our friends in one neat binding and become a treasured souvenir for other generations. Outsiders like to buy church cook books as rare compilations of regional or period cooking.

I wouldn't take anything for the "Congregational Cook Book," long out

of print, which my grandmother gave me for my twelfth birthday, when she thought I was old enough to learn cooking. It has been the most-used cook book both in my grandmother's and my mother's households. To read the names signed to the recipes rings bells in my childhood memories. All

my mother's and grandmother's friends are listed there, and the recipes for which members of our family were famous are immortalized in print.

Here are my grandmother's divine pickled peaches, without which no turkey dinner in our house is complete. Here is Great Grandma Anson's pumpkin pie, which my New York friends say is heavenly. Here is Great-Aunt Molly's mustard, which friends pronounce "out of this world." And an angelic concoction, "smickadoodlan," a coffee cake made in our family long enough to have originated there. "Divine," "heavenly," "out of this world," "angelic" — what more appropriate



terms for recipes from a church cook book!

But, seriously, publishing a cook book is a bigger task than you might think, and some forethought will save you many problems later. In order to give you a picture of what it involves, I collected twenty-five church cook books, old and new, from all parts of the country, studied them, and discussed production with some of the churchwomen who were responsible for them. Some of the books are very elaborate, with pen-and-ink illustrations, recipes offset-printed in individual handwritings, and expensive spiral bindings. Others range through all types of printing and binding to the very simplest mimeographed pages and paper covers.

It will be up to you and your printer to select the format which will suit your particular plans. Bear in mind that printing costs are unusually high now, and if you expect to make a profit, you will have to be discreet about the amount you spend. Offset printing is effective and less expensive than letterpress, because your committee does the work of setting up the pages either in typewriting or handwriting.

As an example for this article, I have chosen a cook book which seems a happy medium, neither too expensive nor inexpensive. It was put out a year ago by the Woman's Society of the Huguenot Memorial Presbyterian Church, Pelham Manor, N. Y. This group had published an earlier cook book, and could profit by their experience. This time they wanted a book that would open flat, so that it would not have to be weighted down when in use, as was the case with their old book with its side binding. Plastic spiral bindings would have added 17c each to the cost of their books, so they decided on a saddle-stitch binding, which also allows the book to open flat. A waterproof and washable cover was also a "must" on their list. Further, they chose a large-size, clear type face. Books cost

\$1 each to produce, and so they had to be sold for \$1.50.

You will do well to begin a year in advance on your cook book, Mrs. Elbert R. Gould of Carnation, Wash., advises churchwomen, from her experience with "Come Over for Dinner," published by ladies of Tolt Congregational Church. If you want your book ready for sale at fall fairs next October, right now is a good time to start talking about it. When you are working with a printer, you will save expense and difficulties by having everything completely prepared before any of the material is put in his hands. Once you turn it over to him, do not plan to make any changes, except to correct typographical errors, and you will be on better speaking terms with the printer when the job is finished.

START by planning and selecting your committees. Enlist plenty of workers and designate specific jobs to each group. No group should be expected to help with the work of another, but there should be regular meetings of the entire committee at which each group may report its progress and iron out problems. Your over-all committee may have as subdivisions: Finance, Advertising, Recipe Collecting, Editorial and Proofreading, Typing and Promotion. The over-all chairman may be in charge of contacting the printer and of coordination.

All groups will go into action at once, but the Advertising and Finance groups should forge ahead fastest. You cannot hope to make a profit if you do not have the cost of printing paid for in advance, either by advertising or by other fund-raising methods. The chairman must get a contract from a reliable printer, determining exactly what the cost of printing and binding will be, so that you will know how much money you have to raise and exactly when you must have the copy ready. From his cost you can decide on rates for your advertising. Say you plan to

charge \$20 per page. Have a definite understanding with your advertising committee as to whether they may sell half pages, quarter pages or eighth pages. Make it clear that they are not to promise advertisers a free copy of the cook book, as this will eat into your profits. You will want to decide, too, whether you will have preferred positions for advertisers willing to pay more, or whether you want all rates equal. Interspersing advertising pages among the recipes will make advertisers readier to sign up. I doubt if anyone reads through four to twelve pages of advertising at the back of the book.

Meanwhile the Finance committee gets busy raising funds in ways other than advertising. The Editorial group must decide a number of policies before the Recipe Collecting group can start to function. Do you want a complete cook book with recipes for all types of foods, or do you want to use whatever recipes are offered, even though they may be mostly cakes and pies? If your project is small, you might consider the idea of a dessert cook book, as recipes for sweets are what women most frequently swap. Will you accept recipes from members of your church only, or from all in the community who wish to contribute?

Reprinting commercial recipes seems to me a waste of space, for in a church cook book you are looking for recipes with a homey touch. Remember, the more individuals you ask to contribute recipes, the more you increase your sales possibilities. Will you have a complete index, or just a listing of subdivisions? And how will you subdivide your recipes? This, of course, will depend somewhat on the recipes available, but some interesting headings appear in "Trinity Treats," cook book of the Trinity Episcopal Church, Rock Island, Ill. Being in a Swedish vicinity, they have a section of Smorgasbord Recipes, then Tips for Two, Feeding Fifty, and Menus for Party Luncheons. Other books have chapters

• BUYING GUIDE FOR CANNED FOODS •

| Can Name | Cans Per Case | Net Contents Liquid Products | Approximate Cupfuls | Some Products for Which Ordinarily Used |
|---------------------|---------------|---------------------------------|------------------------|---|
| No. 1 Tall..... | 24 or 48..... | 15 fl. oz..... | 2..... | Fruits, juices, fish products, some vegetables, specialties |
| No. 2..... | 12 or 24..... | 1 pt. 2 fl. oz..... | 2½..... | Most commonly used size—vegetables, fruits, juices, soups and specialties |
| No. 2 Cylinder..... | 24..... | 1 pt. 7 fl. oz..... | 3..... | Tamato juice, fruit juices, some soups, and specialties |
| No. 2½..... | 12 or 24..... | 1 pt. 10 fl. oz..... | 3½..... | Fruits, some vegetables, some juices |
| No. 3 Cylinder..... | 12..... | 1 qt. 14 fl. oz..... | 5¼..... | Fruit juices, tamato juice |
| No. 5..... | 12..... | 1 qt. 1 pt., 4 fl. oz..... | 6..... | Fruits, juices, some vegetables and specialties |
| No. 10..... | 6..... | 3 qts..... | 12..... | Vegetables, fruits, juices, some meat and fish products, soups, specialties |

—Courtesy American Can Co.

on canning, and foreign foods. A picture of the church and a brief history of it and the community it serves adds interest.

"Testing" as done by large commercial home economics kitchens is out of the question, but most church groups have found that a woman's name signed to her recipe is her guarantee that she has used it repeatedly and is sure it will not fail. Complaints about recipes are few and far between in the church cook book field.

The Recipe Collecting group should have one person assigned to each type of recipe desired: Appetizers, Beverages, Breads, etc. Requests for recipes can be announced at all church-group meetings, in the local newspaper, by personal calls from the telephone squad. Give specific instructions about writing recipes out, asking contribu-

tors to list ingredients with amounts first, and describe the directions concisely below.

Only good cooks should be in the Editorial division, as it will be easy for them to detect mistakes in recipes, and they will be better judges of which to choose. They should not be rushed in their selection. Six months should be allowed for this. Of 600 recipes submitted, the Pelham Manor Church used approximately 400. Even though you request recipes to be written in a certain form, you will have to do a lot of editing. In my grandmother's day recipes were published just as they were received, but you will want more uniformity in the appearance of your book, and a uniform style makes recipes easier to use.

My grandmother and her friends thought a recipe was something like a

prescription—only those "in the know" could tell what it meant. Measurements like "a heaping teaspoonful," "butter, size of a walnut," etc., were no stumbling-block to them. And they were afraid of insulting their readers by giving the prosaic details of how to combine ingredients. If you didn't know, you weren't a cook and you might as well give up. Nowadays everybody cooks who wants to, and those who don't know much about it get good results by following exact directions. So in your cook book please don't leave the poor young bride bewildered about how big a walnut is, whether to sift the flour, and whether to put in the eggs whole or separated.

Don't be verbose either. Long, detailed instructions will frighten the novice. Tell everything—but briefly. You will want to establish a policy about abbreviations. Spelling words out, including "teaspoon" and "tablespoon," is clearer, and seldom adds to printing costs. Retain the colorful. What is more intriguing than, "This recipe has been used every Christmas in our family for 100 years." And please don't rename recipes with titles like "Lena's Steamed Heavenly," "Blushing Bunny," "Sailor's Duff," "Dream-Proof Mincemeat," "English Monkey," "Lincoln and Lee Pudding," "Roll 'em Ups," and "Mothers Favorite Brownstone Front Cake."

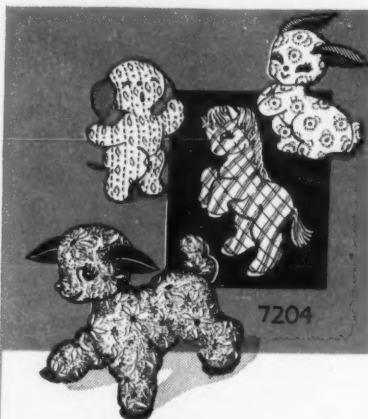
An active typing crew is essential to put recipes in accurate form for the printer. The clearer the copy, the fewer errors in the galleys.

7204. The nicest way to play Santa—cuddly toys made from scraps. Just two main pieces to each. Transfer; directions. **20c**

4600. Grand wardrobe for tiny Sue's dolly . . . dress, cape, hat, overalls, blouse, petticoat, panties, robe, for dolls 14-20 inches. One part for each. Pattern has yardages. **25c**

527. This doll can wear outgrown size 3 clothes. She's 32 inches tall, has yarn eyelashes, hair to braid. Transfer of doll **20c**

7384. Baby's favorite—soft, small dolly. Easily made from Daddy's sock. Directions for 12-inch sock doll, pajamas. **20c**



Pattern 4600 includes tissues, illustrated instructions. TWENTY-FIVE CENTS (in coins) for this pattern.

Patterns 7204, 527, 7384 include transfer and cutting charts. TWENTY-CENTS (in coins) for each pattern.

Send orders to: CHRISTIAN HERALD, #223, Pattern Dept., 243 W. 17th St., New York 11.

FIFTEEN CENTS more for the Winter Pattern Book with a free pattern printed in the book.

FIFTEEN CENTS more for the Needlework Catalog with a free pattern printed in the catalog.

TOYS TO MAKE

NOTHING much can be accomplished during the summer months. Merchants are little interested in advertising then, and with people away, it is difficult to check recipes. Plan to have your printing costs all provided by April or May, and the complete editorial material for your book checked, edited, typed and ready for the printer by June. The summer months can then be leisurely devoted to proofreading and setting up your "dummy."

Mrs. L. Brewster Smith and Mrs. Arthur H. Witte, co-chairmen, made up the dummy for the Pelham Manor Church's cook book in a ten-cent note book just the size their cook book was to be. They clipped the recipes from the galley proofs, and arranged them on pages of their book as they were to appear under various headings. Each recipe was held in place with a paper clip so that it could be easily moved, until the book was complete and recipes could be pasted down.

Comes the big day your cook book is to make its debut. The promotion division should have everything well planned. Be sure to start off your sales with a flourish. A "Cook Book Food Fest" is one way of doing this. Have a

booth decorated elaborately for sales of the cook book. At other booths may be real-life samples of recipes from the cook book, made by the originators of the recipes. Each should be properly labeled, such as, "Fudge Squares made by Mrs. John T. Smith." A stack of paper plates at hand is for the purpose of serving up individual portions by the lady behind the counter. Patrons may select portions of any dishes they wish to sample, and tables set up about the room give them a place to savor each one at leisure. Another idea is to have a formal luncheon at which the book is introduced and nutrition experts in your community speak. Prepare publicity for the local newspapers and radio stations, playing up the most dramatic aspects of your book. If you have featured foreign or other foods, publicize that.

Your own bazaar or fair is the best place to sell your book, but it should always be available for members of the promotion group to accommodate spur-of-the-moment sales. Gift and book shops will often sell such books as souvenirs of their locality. If your community has a traditional observance, such as Cherry or Orange Blossom Time, rose or tulip festivals, be sure to make arrangements for a prominent display and sales place for your cook book.

Most church groups who have published cook books like the project and think it a successful way of raising funds.

"Our general feeling is that, while a lot of work, cook books create a great deal of interest in editing and selling. We are waiting for more moderate prices and then may discuss a new cook book for our fourth venture," Mrs. Randall C. Bosch wrote me of "Tulip Time Recipes," put out by Hope Church, Holland, Mich.

I have chosen at random one recipe from each of twenty-five church cook books. If you would like a copy of them, send 10c and a large, stamped, self-addressed envelope to Christian Herald.

PROJECTS THAT PAY

CAPITALIZE on the children at bazaar time, instead of shooing them out from under foot. St. Andrew's Episcopal Church, Yonkers, N. Y., always sees that its young people are made to feel a part of the fair. Instead of waiting around bored until their parents are ready to go home, they wait on tables, help with decorating, act as messengers, manage small concessions, and do all sorts of odd jobs. Last year they had a project of collecting interesting buttons from the homes of churchmembers. If they found several alike, they sewed them to cards in sets, and arranged them all

Nothing like WALTER BAKER'S CHOCOLATE for making family holidays happy!

Um-m-m!



HERE'S A REAL HALLOWEEN SPECIAL

Luscious chocolate cake topped with apricots—what a combination! Follow the Devil's Food Cake recipe on the back of Walter Baker's Premium No. 1 Chocolate package. Then for your Halloween frosting and filling:

APRICOT CREAM TOPPING

- 1/4 cup sugar
- 5 tablespoons flour—dash of salt
- 1/4 cup canned apricot syrup
- 1 cup sieved apricots
- 2 tablespoons lemon juice
- 1 cup cream, whipped
- 4 halves canned apricots (drained)

Combine sugar, flour and salt in top of double boiler; add apricot syrup and mix thoroughly. Add apricot pulp gradually to flour mixture, stirring until blended. Place over rapidly boiling water and cook 5 minutes, or until thickened, stirring constantly. Remove from boiling water; add lemon juice. Chill. Fold in one-fourth of the whipped cream. Spread half of this filling between layers of cake. Fold half and use as topping for cake. Garnish with apricots.

Product of General Foods



Good cooks say: Any chocolate food worth making is worth making with Walter Baker's Premium No. 1.



**CHOCOLATE-LOVIN' FOLKS ENJOY
THE WHOLE WALTER BAKER FAMILY!**

Dot Chocolate • De Luxe Dutch-Process Cocoa • German's Sweet Chocolate
Breakfast Cocoa • Semi-Sweet Chocolate Chips • Premium No. 1
A Christian Herald CHURCH HELP PLAN Participant—See page 59

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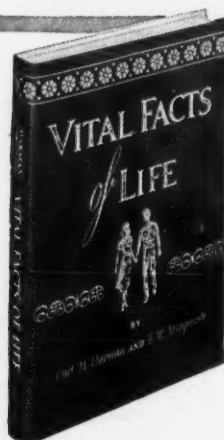
NEW! TEN KEYS TO HOME DECORATING—to show you how your home, and other homes in your community, can be made beautiful, fresh, inviting—at low cost... how home decorating can become your highly profitable profession—an exciting, interesting future. Course treats both modern and traditional themes, includes dozens of illustrations, hundreds of ideas. Contents: (1) Room Planning, (2) Furniture Styles, (3) Combining Furniture Styles, (4) Color Schemes, (5) Fabrics and Wall Paper, (6) Slip-Covers and Window Treatments, (7) Floor Coverings, (8) Lamps and Room Accessories, (9) How To Do It Yourself, (10) Decorating on a Budget.

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A Christian View of Sex and Life

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**Required Reading for Every Adolescent,
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When young people ask about sex, courtship, marriage, and other subjects of vital importance to them, they expect accurate, honest, forthright answers. You can give them valuable aid—build confidence—and guide their footsteps along the right paths—if you will lean on the intimate, detailed knowledge and rich experience of the minister and doctor who collaborated in writing "Vital Facts of Life".

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attractively on trays. The buttons sold very well, due to the vogue in antique and unusual buttons.

The candy concession is a good place for children to exercise their talents. They will have fun selling candy from trays suspended from their shoulders or from their own booth—particularly if it is candy which they have made themselves. Simple recipes for



The children will have fun making and selling these tasty Rocky Road Bars.

candy a child can make may be found in a booklet, "34 Dot Chocolate Candy Recipes," free for the asking. Write to Walter Baker Division, General Foods Corp., Battle Creek, Mich.

At the Community Church at the Circle, Mt. Vernon, N. Y., the young people, under the guidance of one adult, plan and manage a "Kiddie Corner" at the fair each year. Here little tots can be left by their parents while they enjoy the bazaar. Games, ice cream, a grab bag and a marionette show make the corner more like a party than a baby-sitting activity.

Both department stores and ten-cent stores do a large business in doll clothes. You, too, should find it pays, for the little garments are quickly made out of scraps of material too small for anything else. They are fun to do, too. In another column we offer you some patterns for doll clothes. Others you may purchase in your local stores are Simplicity patterns: 2659, 1809, 2537, and 2538, each 25c. Price your doll clothes somewhere between the fabulous prices of the department stores, and the low prices of the ten-cent stores. You don't want to discourage sales, but your clothing will be worth more because hand made. Don't forget little knitted and crocheted sweaters, bonnets, booties and bathing suits, which children love for their dolls.

COOKING FOR CROWDS

LET'S learn to think big in preparing meals for church affairs! What does this mean? Simply this: Cooking for the two to ten persons who may con-

stitute your family is an altogether different activity from cooking for 25 to 300 who may be sitting down to meals at your church. Many women think they can go into the church kitchen and carry on exactly as they would in their own kitchens. They take recipes that have proved excellent for home use, and make them over and over until they have enough for a large gathering. They use regular household cooking equipment, and crowd their kitchens with two or more household-size ranges. This all makes for added work, confusion, and expense.

The first step in learning to think *big* in the church kitchen is to pretend your church is in the restaurant business. When a new stove is in order, choose a big restaurant-size range. This saves clutter and gives you more cooking and baking space than two household ranges. Learn to cook with large-size pots and pans and to use large quantity recipes. Of the twenty-five church cook books collected by CHRISTIAN HERALD, seven books have some quantity recipes or list some measurements and amounts for serving large groups. This gives an idea of the extent to which churchwomen have become aware of the value of enlarging their view when cooking for crowds.

Buy canned goods in large sizes, too, and by the case whenever you can use that amount. In this way you will save on the cost of your meals. Quantity recipes often refer to the size of cans by number. You will find this number on the printed label of each can you purchase. For your convenience we publish this month a buying guide for canned foods in place of the recipe.

GIFT-MAKING BOOKLETS

BEAUTIFUL new booklets are ever being produced to assist in your home-making activities. Any of those listed below will be sent to you at your request. Just write to the firm mentioned and enclose the specified amount.

"*Ideas for Gifts.*" This will inspire you to get busy with knitting needles or crochet hook turning out gifts for those on your Christmas list. Write to The Spool Cotton Co., 745 Fifth Ave., New York 22, and send 10c for book No. 255.

Hand-knit socks and mittens come under the heading of "just what I wanted." Directions for many styles and sizes come in the booklet, "Socks and Mittens," Star Book No. 60. Write American Thread Co., 260 W. Broadway, New York 12, and send 10c.

"*Rugs to Live With.*" This gives instructions for handsome, but easy-to-make, crochet and fluff rugs and bath mats. Send 10c to The Lily Mills Co., Shelby, N. C. for book No. 601.

21 Child Specialists Now Reveal:

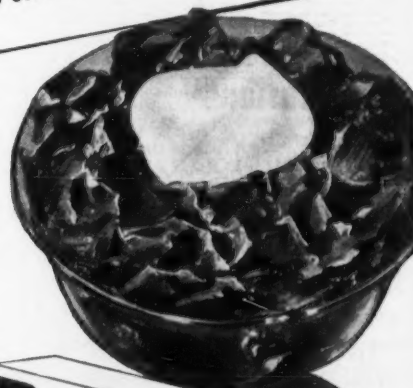
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LIKE THE RIPE, FRESH
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Serve Strawberry,
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Children love them.
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ORGANIZATIONS—For quick profits sell delicious Peanut Crunch and Creamy Mints in attractive one pound metal containers. Repeat sales easily made.

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Ask your dealer to show you Indera's smart and practical KNEE WARMERS!



INDERA MILLS CO., Winston-Salem, N. C.

ADVERTISING'S NEWEST FRONTIER

(Continued from page 25)

clangor, is essentially a small industry. Characteristically, it has few tangible assets. Agencies—the authors of the blazoned posters, the glossy magazine ads, the riveting rhythms of the musical commercial—carry most of their capital in their hats, and their assets are not much beyond office furniture, carpeting and a lease.

So what the Council tapped was no vast monetary pool. Rather, it was the ingenuity and adaptability of a business which literally lives by its wits, and which had long practice in conversing with the public in a language the public understood.

The services of the business—from agency president to office boy, from radio networks to business newspapers—were available, free. And have been for more than seven years.

To many advertising men, government represented a challenge and an enigma. In its service they were forced to reverse the gears of their mental transmissions. The copywriter who had sold oil and tires with abandon was now constrained to sell the public on conserving oil, and driving as little as possible to husband the failing mileage in those tires.

In short order the advertisements began to stream forth. As government departments required it, the Council rounded up the advertising talent to prepare campaigns, cleared the time on radio programs, got magazines and newspapers to contribute space.

The advertising managers of industry revised their approach. One of the most famous of the wartime ads, "The Kid in Upper Four," was written with exquisite melancholy; justly celebrated, it became perhaps the best-known advertisement of the war. It carried a picture of a boy on his way to battle which etched itself on the national consciousness. The sponsor, the New York, New Haven & Hartford Railroad, also made its point—that service was less luxurious because it carried troops.

The practical men of the Council recognized that the advertising drive couldn't stop with huge corporations nor with large cities. Ads designed for grassroots appeal were prepared with the sponsor's name blank, and sent to local newspapers. These were sold by the newspaper to the merchants of the town, and soon the Bon Ton Toggery and the local movie house were backing the attack as aggressively as their mammoth counterparts amid the jutting smokestacks of Pittsburgh or the soaring towers of Manhattan.

Strange and varied were the jobs the admen did, from designing charts to show nutritional values in terms of

OPA food ration points to redrafting the Internal Revenue Bureau's Form 1040—which has made nearly every citizen beware the Ides of March.

And while the admen worked to get in scrap materials, to bring back fats to the meat counter, and to lengthen the lives of millions of asthmatic automobiles, the war rolled on.

Then came the blast in the air over Hiroshima, and its echo over Nagasaki. The empire bowed. It was all over. The American people emerged, blinking like an audience leaving a matinee, into the glare of world prominence. The valor of their fighting men, plus the strength of their factories, transportation and mills, had gained them the victory.

Advertising had a part in that victory. The Council had secured for the government, free of charge, more than one billion dollars in contributed space and time! They had served some 27 different government departments and agencies, and created 150 different campaigns.

Many an advertising man had been able to revise his secret opinion of himself during this period. Although the Council had been a war weapon, it had also been a wonderful symbol of advertising. In a sense, when advertising reached for its helmet—and a halo—it had found a social conscience.

There were many in advertising who contended that the Council had served its purpose; the war was over, let the Council go into mothballs, like an aircraft carrier during peacetime.

Fortunately, this view did not prevail. Wiser heads knew that, while winning the war had been tough, winning the peace was going to be tougher. This was no time for business to demobilize its task force for selling America to Americans—and to the world.

SO THE Advertising Council dropped the word "war" from its title, and prepared for a career in peacetime public service. During the war the Council had only one client—the government. In peace it could work with private organizations.

This raised the question of what projects the Council would undertake. Simple criteria were laid down: the project must be of national interest, non-political, non-partisan, and not designed to influence pending legislation.

Every campaign is first approved by the Council's board of directors. In the event the project has been approved by an act of Congress (as is the case with the savings bond drive), this is all that is necessary. In cases not involving federal legislation, the campaign goes from the board to the Public Policy Committee for approval or rejection, and three-quarters of the members at a meeting must approve

before the campaign is undertaken.

The Public Policy Committee is a cross-section of America's economic and political strata. The twenty members literally come from all walks of life. Within this system of selection, the Council turns down about one-third of the 100 appeals for aid each year; fifteen to twenty get major attention, and the others receive varying degree of help.

Let's see how a typical campaign works out:

One of war's by-products was a boom crop of children. Peace found schools overcrowded, and inflation sent teachers out of classrooms in droves. The combination added up to a crisis in education.

The U. S. Office of Education and the American Association of University Women appealed for Council assistance. The Council assigned a thoroughly competent advertising woman, the late Mrs. Mabel R. Matthews, to coordinate the campaign, and enlisted the support of Bento & Bowles, advertising agency.

By March 1, 1948, the drive for better education had been sparked by more than one million dollars of advertising space and radio time. During 1948, American Seating Company, Bell & Howell, Bristol-Myers Co., Rand McNally and Tampax took magazine ads to push the drive along. More than 10,000 orders came in from newspapers for copy to be used in the campaign, with local advertisers paying for the space.

The campaign turned up in street-car cards, outdoor posters, and radio. With shrewd advertising sense, the object of the drive was not to raise teachers' pay (which entailed the grim work of raising taxes and clearing the increase with taxpayers) but to better the standing of the teacher in the community by emphasizing her importance to the community. It also served to raise the teachers' regard for their own profession, often slighted because of its lack of financial reward.

Citizens were urged to look into local school systems to see what was needed. In some cases it was more money for teachers; in others, additional school facilities.

The public responded. With an awakened conscience, communities began doing something about the scandal of their schools. Teachers' salaries were raised, bond issues for additional school housing were floated, and the plight of education became the active concern of both politicians and people all across the land.

Similar stories exist for most of the Council's major campaigns. Traffic safety (measured in deaths per hundred million miles driven) is improving, and life loss has been decreased every year since 1946, the year the

Flavor! **NUTRITION!**
Econom-e-e!
Blue Bonnet Margarine
gives "ALL 3"



Give your Children
BLUE BONNET'S
RICH NUTRITION!
No Other Spread For Bread Is
Richer In Food-Energy, In
Vitamin A The Whole Year 'Round!

Flavor! Fresh, country-sweet flavor.
BLUE BONNET is made from choice
products of fine American farms.

Nutrition! Proved nutrition! Just
3 half-ounce pats of BLUE BONNET give
your family as much Food-Energy
as a medium lamb chop; as much
Vitamin A as 3 glasses of milk.

Econom-e-e! Real economy!

Just 3 half-ounce
pats of Blue Bonnet
give you:

As much
FOOD-ENERGY
as a medium
lamb chop



As much
VITAMIN A
as three 8-oz.
glasses of milk



Or as much
VITAMIN A as
2 to 3 fresh eggs



PLUS Vitamin E and other food essentials!

Now! In the Amazing **YELLOW QUIK**
BAG!

Colors yellow in
2 minutes flat!



**ALSO AVAILABLE ALREADY YELLOW, READY
TO SERVE, in 1/4-lb. prints** (In States where this is permitted
by law). Costs just a few cents more to cover Federal Tax.



Council was asked for help. In 1948, the Council attracted 43,373 young women into nursing—the highest enrollment of any peacetime year in history. The same year, the Treasury sold more bonds than in any peacetime year, and credits the advertising (which it estimated at 45 million dollars for 1948) donated by business for this remarkable result.

Last year, for the first time since the formation of the National Tuberculosis Association in 1904, deaths from the once-dread disease fell below the 50,000 mark in the U. S. The fact that the Council has made the anti-TB fight one of its major campaigns indicates it deserves a good share of credit for the result achieved—particularly in spurring the drive for mass chest X-rays.

The Department of Agriculture noted the success of the Council's efforts to educate the public toward for-

est fire prevention. In 1948, the department reports, there were 13% fewer fires than in 1947, and 30% below the average number of fires before the Council's advertising began to run!

During the Louis-Walcott match on a Friday night in June, 1948, a ring-side announcer interspersed his commercial with a Council message on behalf of CARE. The following Monday, sales of CARE packages for Europe rose \$35,000 above the daily average.

TODAY more companies sponsor the Council than ever before, and its \$500,000 budget last year was the highest in its history, and it will accept no more than \$10,000 from any single organization.

The practical men of the Council have not been afraid to move into fields where courses are uncharted, the risks considerable and results intangible. The United Church Canvass

campaign is a good sample.

Religion, as nobody needs to be told, is too frequently regarded as one of those "too hot to handle" projects. But the Council men decided unanimously that promoting religion, whatever the risks, was too important a piece of public service to be passed by. J. Walter Thompson Co., giant ad agency, asked for the job of preparing the copy and Robert W. Boggs, assistant manager of Union Carbide & Carbon Corporation's general publicity department, accepted responsibility for coordinating the campaign. How well these experts have done their self-appointed tasks, you will soon see.

For the past two years the Council has been hard at work on a United America campaign—aimed at combating racial and religious prejudice and building brotherhood. No one will probably ever be able to assess this campaign properly, but the ads are

FOR WOMEN (WHO BAKE) ONLY

THE LADIES AGREE



WOW—Buy 3 packages at a time. Keep it handy. Won't spoil—all pure yeast, contains no filler. Always fast rising—always dependable. You can count on it.



3 times as many women prefer FLEISCHMANN'S YEAST

running—and a story that needs telling is being told.

Last year the Council took over the campaign to explain how the free enterprise system works. It is designed to tell all the people, in simple language, how the immense and complicated American economy works, and why it delivers a standard of living and way of life unmatched in the world.

When the campaign was first aired for public consumption, the radio editor of the Communist *Daily Worker* sneeringly described it as "capitalism's super soap opera." But the public at large is grateful, and little and big people everywhere have expressed gratitude for the clearer understanding they have received concerning the inner genius of "our way of life." One of the Council's booklets, "Miracle of America," has now had 500,000 copies ordered and distributed. The advertisements comprising the series have been sponsored by a number of companies, and have run widely in space donated by national magazines, newspapers, trade papers and house organs.

Besides trying to explain the American economic system at home, the Council is assisting the State Department abroad. For years observers have reported the keen interest in American products and their advertisements abroad, and a business byword is that the most effective instrument in slicing through the Iron Curtain would be a Sears, Roebuck catalogue. Overseas readers are restive at propaganda, but charmed by Frigidaire.

Why not capitalize on that interest? The State Department sought the Council's assistance in adding to product advertisements appearing abroad some information about the U. S., the way of life of the people who live there, and America's foreign policy.

Advertisers were asked to devote some of their product or institutional advertising to clearing up misconceptions. In countries receiving ECA assistance, they were asked to make clear the reasons for economic aid, which the Communists have insisted on calling "economic imperialism."

The Council was eager to cooperate. It had already designed the ECA emblem appearing on all cartons shipped overseas. It prepared a guidebook for advertisers who wanted to cooperate, and here are sample bits of advice:

"Advertisements featuring products are best, because of their attention value. It is unwise to brag about the richness of America—foreigners know we eat well . . . Use the term 'Individual liberty,' not 'individual freedom,' since Europeans think of freedom as sovereign independence . . . Avoid superlatives and general
(Continued on page 98)

THAT YOU MAY WALK BESIDE THE MEN WHO WALKED WITH GOD

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● You will be thrilled by its 32 brilliant 4-color portraits of Old Testament personalities. Painted by Guy Rowe, famous *Time* cover artist, they make the men of the ages as unmistakably human as the men of the week.

● You will be stirred by the accompanying narratives . . . 26 incomparable stories selected by Houston Harte from the King James Version of the Old Testament.

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● \$10.00 at your bookseller's.

Oxford University Press



There's only ONE sure way to become a Truly Happy Person

—AND THIS IS IT:

IT isn't money; it isn't health. Plenty of people have wealth and health, yet are desperately unhappy much of the time. Others have modest incomes and not-too-good health, yet are thoroughly happy.

No, there's nothing you can *buy* that will keep you truly happy. In fact, the secret is just the opposite of *getting*. It is *giving*. And not giving material things, either. You simply give to others a bit of *yourself*—a thoughtful act, a helpful idea, a word of appreciation, a lift over a rough spot, a sense of understanding, a usable suggestion. Yes, *anything* sincere and genuine that you send from your heart to the heart of another.

That's the one *sure* way to become a truly happy person. Of course, there's nothing new about the idea. It's what Emerson meant when he said, "The only gift is a portion of yourself." But there is something new about the story of a little book, "*Try Giving Yourself Away*," by David Dunn, which tells you how to turn this age-old idea into a modern "true happiness hobby."

The book seems to be doing a great deal of good in the world, judging by the letters of appreciation that pour in on Mr. Dunn from people in all walks of life. It was put out by a new publishing house a year and a half ago. Yet, without great advertising fanfare, it has appeared on several best-seller lists. And it is already in its *sixth* printing.

The reason is very simple—people read the book and then enthusiastically buy copies for their friends, employees, business associates. An Oklahoma oil man has distributed 550 copies; a Florida business man, 275 copies; a western banker, 50 copies. A re-

ligious leader in New England presented 150 copies to his co-workers. A Chicago corporation sent copies to its 86 branch managers. Company presidents, salesmen, managers, personnel directors order and reorder the book. (The price is only \$2, with quantity discounts on 10 copies or more.)

In a matter of months the little book has started many people on a *Happiness Crusade!*

DR. NORMAN VINCENT PEALE said of it in a sermon, "It is a wonderful book . . . It is an old principle, it is simple, but it equals in importance the discovery of atomic energy."

Why don't you see whether or not *Try Giving Yourself Away* can make *you* a happier person? If you are the least bit disappointed in the book, you don't have to keep it. We think it may mean a *great deal* to you—help you to win many new friends, to stay young in spirit, to live a happier, more worthwhile, more interesting life. But of course, as its publishers, we may be prejudiced. That is why we want to give you a chance to read it—before deciding about keeping it. So we make the 5-day trial offer in the coupon below. Address *The Updegraff Press, Ltd., 250 Harwood Bldg., Scarsdale, N. Y.*

Order from Your Bookseller—
or Mail this Coupon to—

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250 Harwood Bldg., Scarsdale, N. Y.

Enclosed is \$2. Please send "*Try Giving Yourself Away*," by David Dunn. If not thoroughly pleased, I will return it in 5 days and my \$2 will be refunded.

Name
(Please PRINT name and address)

Address

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The Big Fisherman

is a retelling of a magnificent story, dominated by the figure of an enigmatic giant of religious history, Simon called Peter. Peter's doubts and hasty denials are part of the record; his growth thru pain to a profound courage and unswerving faith is one of the most inspiring of all stories.

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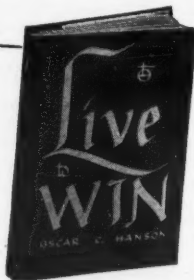
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THE *New Books*

by **DANIEL A. POLING**

A **MOCKING BIRD SANG AT CHICAMAUGA**, by Alfred Leland Crabb (Bobbs-Merrill, 318 pp., \$2.75).

HERE is another story of the South—dramatic, crowded with breathtaking adventure, and shot through with love and faith. Lt. Beasley Nichol is the hero, or rather one of many heroes, but he is dominant on these pages, and Hunter Cragwall, the girl he loves, is as strong as his own faith and with beauty to match her spirit.

The scenes are laid in the rugged country about Chattanooga. The lieutenant is a spy in General Nathan Forrest's command, but he is also a poet with an ear for the "mocking bird that sang at Chicamauga." Indeed, histrionics and physical alertness were just about equally responsible for saving his life and bringing him in the closing paragraphs of this thrilling novel to the promise of a "happy ending." This author regards his facts but writes with conviction. His cause is the Confederacy but he deals justly with the North. Concerning the War Between the States, nothing finer has been written in a decade.

MIRAGE, by Helen Topping Miller (Appleton-Century-Crofts, 306 pp., \$3).

THIS romantic novel of Texas in Reconstruction days is the year's most dramatic story of America's Southwest frontier. It deals with brutal and elemental things, with ruthless love as well as ruthless disregard for law and order. But it is a decent book. The author has a skill that does not require offensive words to make offensive scenes and characters come alive as they should. Vicky and Dan Lee are a courageous pair, and Peggy and Jeb in their own right are wonderful too. There is music and laughter and there are tragedies to darken the flaming skies under which men ride wildly in search of their new world.

HOW TO STOP WORRYING AND START LIVING, by Dale Carnegie (Simon & Schuster, 306 pp., \$2.95).

THE author of this book has perhaps influenced more people of the generation in which he has lived and written than any man now alive. "How to Stop Worrying and Start Living" is dynamic and specific, but it covers a lot of ground. The author and his publishers affirm that it will help you in sixteen ways—and of course if it does as much as that, it will help you in practically all other ways. Who does not worry? Well, if you worry, enter here.

LET LOVE COME LAST, by Taylor Caldwell (Scribners, 408 pp., \$3).

HERE is the story of a family, the most unusual family fiction has produced in a decade. William Prescott is a character by turns passionate and filled with a longing for love and then ruthless to the utter disregard of weaker men and women. He is a man self-betrayed, denied at last the one thing he thought he craved, but destined to find it in the love of his wife—a love that never failed him. The children of this story are unbelievable little pagans. As portrayed they present just about the last argument against a child culture that leaves out discipline. This author has a strange quirk. She falls in love with words which sometimes, for one reviewer at least, salt her style unpleasantly.

MORNING FACES, by John Mason Brown (Whittlesey House, 187 pp., \$2.50). Sweet writing! The confession of a father who got mixed up with all kinds of kids, his own included. You will enjoy this immensely, unless of course you just can't remember.

Here is one of the pregnant, beautiful sentences: "The obligation of parenthood is to teach the young to stand on their own feet and equip them to take the direction of their choice." A sound philosophy and a comprehensive statement of a complete program of parenthood. Also, this book is happy reading.

WEST OF THE HILL, by Gladys Hasty Carroll (Macmillan, 248 pp., \$3). Here is a golden story for all America to read. An example of fine writing and good taste for too many authors I could name. "Mr. Weeter" is another superb "Mr. Chips." But there never has been another girl quite like Molly. The New England of this author will make you proud to be an American.

LOST PEACE IN CHINA, by George Moorad (Dutton, 253 pp., \$3). A courageous, dynamic and convincing arraignment of our vacillating policy in China. More than ever we realize how great a loss was the untimely death of George Moorad in the recent airplane disaster in the hills near Bombay. How long, how long will Washington wait while Communism swallows the Far East?

GREEN BOUNDARY, by Boris Ilyin (Houghton Mifflin, 311 pp., \$3). The strong and discriminating love story of Darya Lubinova, a Red Army interpreter and a major in the United States Army, who is a first-generation White Russian. This novel carries conviction. The writer knows the Russia of his parents and he has become intimately acquainted with both the spirit and technique of Russia's present masters. He has written a quietly terrifying book. It will make you feel that even "here" the evil thing could come to pass, but also it will challenge you to be alert to the dangers and active in meeting them. The novel concludes on a note of success and fulfillment.

BECAUSE OF THE LOCKWOODS, by Dorothy Whipple (Macmillan, 301 pp., \$3.50). Thea Hunter, the rather intricate

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fruit of Dr. Caudill's thorough scholarship and keen consciousness of today's spiritual needs. Brilliantly and with discerning care, the author provides an easy-to-follow treatment of the International Uniform Sunday School Lessons for 1950—more than 475 pages that will aid you immeasurably in Bible interpretation and lesson preparation.

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Collected by Jeanette Perkins Brown
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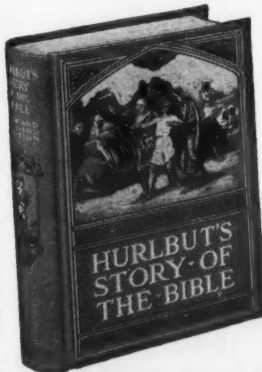
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As His Contemporaries Saw Him

► In this magnificent book you see Christ as he appeared to the crowds about him, the scribes and Pharisees, the self-complacent, the religious and moral outcasts, the women and children, the first disciples. What you see and learn becomes an unforgettable experience—for you will stand in the living presence of the greatest man the world has ever known.

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A novel for every person
who has asked himself whether freedom or
the security of his religion is more important

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by **MARCUS BACH**

author of *They Have Found a Faith*

Old Portage Colony, a Hutterian community in South Dakota, is the unusual setting for this appealing story. "A vivid and moving novel that goes deep into the most fundamental human emotions. There is poignancy and tragedy running in wide currents across these pages. The plot is sustained, the principal characters are etched with master strokes . . . The boy of this story is a top-flight character of the fiction year."

—DANIEL A. POLING, *Christian Herald*

At all bookstores \$3.00

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1949
ENLARGED
EDITION



**Stories of Hymns
We Love**

By **Cecilia Margaret Rudin, M. A.**

Best known and richest treasury of hymn stories—
NEW ENLARGED. You will thrill to the heart warm-
ing stories behind such all time favorites as "America
The Beautiful", "Silent Night", "Lead on, O King
Eternal".

A church leader writes, "The book, 'Stories of Hymns
We Love' received and I am so delighted with it that
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finer for gifts to my sons and daughters and their families. Thank you."

MORE STORIES—COVER 400 YEARS—ARRANGED CHRONOLOGICALLY

This beautiful book opens to your understanding the hearts and souls of in-
spired hymn writers and composers. Delights young and old.

Richly bound in two colors, beautifully printed at \$1.25. Add 10c mailing.

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THE BOOK OF LIFE

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heroine of this novel, is nevertheless a thoroughly convincing person. The story itself moves in and about her to a grand-slam climax. The Lockwoods and Hunters get together at last and in spite of all Mr. Lockwood with his conniving and dishonesty could do to keep them apart. Oliver Reade is almost too good to be human, but he is very human. Delightful, heart-warming reading with a compliment for every literary decency.

REVOLT IN SAN MARCOS, by Robert Carver North (Houghton Mifflin, 433 pp., \$3.50). A novel of frustration, a weird mixture of unbridled passion and religion at the heart of life. Here is a tale of revolution both political and personal. There is much to be admired but finally nothing gets finished. Definitely not for church libraries.

THE EAGLE IN THE EGG, by Oliver La Farge (Houghton Mifflin, 309 pp., \$3.50). A miracle of World War II was the growth of America's air strength. It was a very small and unpromising egg when Pearl Harbor was ravished. This volume is important, however, not merely as a record of growing military prowess, but also as the documented history of our air fleet. Also within these pages is the preview of the Berlin airlift. Here we have the story of the past, the achievement of the present and the prophecy of the future.

THE MUDLARK, by Theodore Bonnet (Doubleday, 305 pp., \$3). Frankly I do not know whether this novel is satire or fiction, or satire in fiction, or just satire. It is so well done, so convincingly done that you believe it happened. The "mudlark" is—well, what the author makes him.

THE EGYPTIAN, by Mika Waltari (Putnam, 503 pp., \$3.57). This is a stupendous novel—and I am no Barnum when I write that word "stupendous." It is terrific, terrible, at times beautiful and always authentic. It reproduces the age through which the distinguished author moves with the firm tread of an assured master. The characters are sharply etched and some are as unbelievable as they are convincing! When you finish reading here you are bound to say, "How could it have been like that, but it must have been." Not for church libraries.

THE RELIGION OF A SOUND MIND, by R. Lofton Hudson (Broadman Press; 177 pp., \$1.50). A challenging series of sermons, particularly attractive I think, to the lay reader. They are evangelical, homespun and dramatic, crowded with illustrations.

THE TASK OF NATIONS, by Herbert V. Evatt (Duell, Sloan & Pearce, 273 pp., \$3). The author of this book has been given the most distinguished title of the century—"the world's conscience." Australia is his home land and out of Australia he has come to achieve the stature of recognized world citizenship. This is a forthright, dynamic, honest, timely book, not only about the United Nations but equally concerned with world affairs. It is both factual and a forecast. It is filled with hope but it faces the difficult truth.

IN BEAUTY LIKE THE NIGHT, by Lewis Arnold (Bobbs-Merrill, 288 p., \$3). One of the finest stories of the year. The two principal characters are rich in their emotions and profoundly moving as under the direction of their creator these emotions are given a voice and made articulate to the reader. There is a sudden physical blindness that creates a soul awareness that compensates. The narrative is well-knit, reader interest is sustained and there just isn't anything that I would leave out.

C. S. LEWIS, APOSTLE TO THE SKEPTICS, by Chad Walsh (Macmillan, 176 pp., \$2.50). This author has always so written as to strengthen my Christian faith. Here is a sentence from the present book which tells only a portion of the man's story, but is significant of the Lewis formula: "Miracles" is as much a defense of reason as of miracles." In that descriptive sentence written about C. S. Lewis may be found the pattern for his own objective, dynamic and always affirmative writing. He believes tremendously and even passionately, but when he defines his belief for others it is always with "Come, let's reason together."

CREED OR CHAOS? by Dorothy L. Sayers (Harcourt, Brace, 85 pp., \$2.25). A thoroughly modern statement of a Christian creed that should be alive in human affairs today.

HISTORIC STARS AND COMETS, by B. F. Griffith (Majestic, \$3.50). This book is a remarkable combination of editorial matter and descriptive illustrations. The drawings are different. But no volume of my knowledge is so well balanced in this respect. There is a story and even a lecture on nearly every page. Equally attractive for children and adults, as romantic as romance and as scientific as the stars in their courses.

BUT THE MORNING WILL COME, by Cid Ricketts Sumner (Bobbs-Merrill, 302 pp., \$3). A brilliantly written novel dealing with one of the unmentionable subjects. The development of one facet of the South's racial problem has been written here with conviction and discernment. There is courage on every page. This author demonstrates that it is possible to give to Southern men and women the ability to deal with their most serious question objectively. Not for church libraries, but for all mature readers who would face one of the compelling realities of our time.

ALFRED TENNYSON, by Charles Tennyson, (Macmillan, 579 pp., \$7.50). Fifty years after Hallam, the son of Alfred, published his monumental memoirs of his famous poet father, Sir Charles Tennyson, the grandson, has written a brilliant biography of the most popular Victorian poet. The biography is factual and while generous, does not suppress unpleasant facts. The book is generously illustrated and there are wisely selected quotations from Tennyson's poems. The index is just about complete. Here you will meet Tennyson in his unhappy youth and in the full light of his fame. Tennyson with Queen Victoria and surrounded by famous friends, Tennyson as the poet laureate, but always Tennyson as a very human human being.

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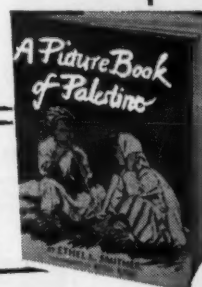
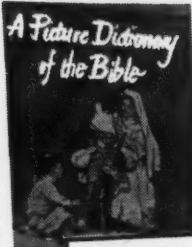
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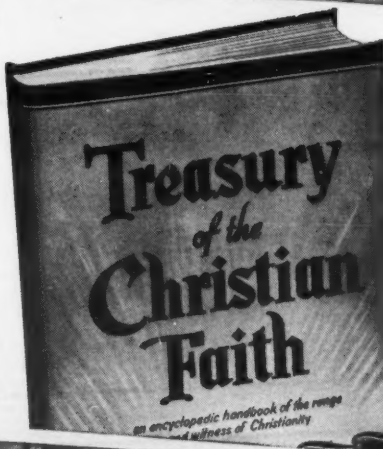
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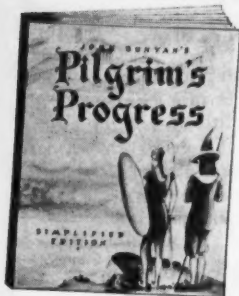
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DAILY MEDITATIONS

(Continued from page 73)

PEACE ON EARTH and good will among men were linked together in the song of the angels when the Saviour was born, and we shall not have one without the other. The popular fallacy that peace is to be attained by one nation becoming so terrible that all others will fear her will lead inevitably to war. To say of any people, "The only language they can understand is force," is to deny the faith of Jesus, to despair of peace, and to confess our own lack of good will.

Search us, O God, in the light of Thy cross to see if we desire peace, and convict us if we be enemies of the Prince of Peace. Amen.

Wednesday, October 12

READ MATTHEW 10:37

I do here perceive a divided duty.

—SHAKESPEARE

JESUS honored loyalty to earthly parents, and reprimanded those who failed to provide for their aging loved ones. But loyalties conflict, and His claim to be God implied a right to first loyalty. In the old Greek tragedies a situation always developed which required a tragic choice between strong loyalties. Our most difficult decisions are not between obvious wrong and Christian duty, but between legitimate loyalties. Foreign mission service means leaving loved ones who may need us. Generous giving means depriving family of comforts. God is such that obedience to Him is our highest obligation.

We believe, O God, that in Thee are resolved all conflicts of duty. Because Thou art love, we believe that duty to Thee will be for the highest good of all. Amen.

Thursday, October 13

READ I CORINTHIANS 1:27

Any man more right than his neighbors, constitutes a majority of one.

—THOREAU

THE SNEER that Providence is always on the side of the heaviest battalions is an audacious misreading of history. The greatest battles of history have all been won by slender forces. Every good cause has first kindled a flame in the hearts of a few nobodies, whom the world has either killed or laughed to scorn. But the convictions grew until one day the world waked up to find that everybody believed them. Eleven obscure men against the world made a weak battalion, but they were on God's side, and that made the difference.

O Thou who art with two or three

who stand in Thy Name, help us to be less concerned about the number of our allies, and more concerned for the justice of our cause. Amen.

Friday, October 14

READ II KINGS 7:6, 7

Present fears are less than horrible imaginings.

—SHAKESPEARE

THE ARMY of Benhadad which invaded Palestine in Elisha's day dealt with the Israelitish forces easily, but when they imagined they heard great hosts approaching, which they could not see, they fled in panic. Imaginary enemies were more powerful than real ones. They usually are. A doctor says, "People's minds give me more trouble than their bodies. It is far easier to deal with the prosaic ills they have than the fantastic ones they imagine they have." Jesus always dealt with the mental side of every afflicted person with reassurance: "Be of good cheer," "Fear not," "Thy faith hath made thee whole!"

We accept this day of life as from Thy gracious hand, dear Lord, assured that Thy love has prompted everything it may bring. Amen.

Saturday, October 15

READ MATTHEW 22:39

Self-love, my liege, is not so vile a sin as self-neglect.

—SHAKESPEARE

LOVE is the great commandment, according to Jesus. We are to love God supremely, and neighbor and self equally. Love of self, like love of neighbor, stems from the love of God. Loving God with our whole sentient being does not make us despise ourselves, but rather gives us a proper love of self as God's child.

We pray, dear Father, that our love for Thee may be so great and inclusive that all other loves may take their rightful place within the one supreme devotion. Amen.

Sunday, October 16

READ MATTHEW 28:19, 20

THE TITLE most frequently applied to Jesus was that of Teacher, and He commands His followers to make pupils and teach them. His religion involves an initial commitment and a continuing process of training in the practice of His teachings. Dr. Robert Hutchins says, "We have been saying for years that the way to educate society is to educate people, but we have limited education to infants between the ages of 6 and 21." The true Christian education, however, continues till death, and goes on beyond it.

Good Master, we ask that Thou wilt lead us to know and do the truth, and deliver us from the false stereotypes that this world accepts as gospel.

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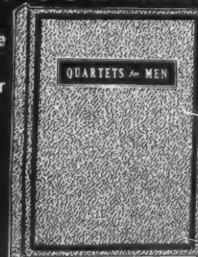
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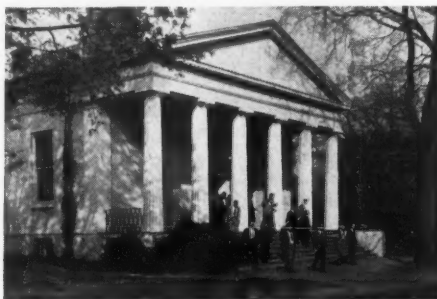
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Monday, October 17

READ ACTS 3:15

MRS. MONTGOMERY translates Peter's words on Solomon's porch: "The pioneer of life you put to death." "Guide of life," "Weymouth puts it. The world is indebted for its progress to intrepid individuals who had the initiative and daring to strike out into undiscovered realms and blaze new trails. But pioneers are seldom popular. The farther they are in advance of their time the worse they are treated. Jesus, the Pioneer of life, was crucified. And those who follow Him today are still a long way from the crowds.

Be Thou our Guide, O Christ, and lead us in the narrow way that leads to life. Amen.

Tuesday, October 18

READ PHILIPPIANS 3:14

Not failure, but low aim is crime.

—JAMES RUSSELL LOWELL

THE CRIME of which many of us are guilty is not "low aim," but "no aim." A homespun philosopher observes that "The reason some people don't get nowhere is that they didn't start nowhere in the first place." A writer in *Forbes Magazine* tells of a little boy he met trudging along a country road with a cat-rifle over his shoulder. "What are you hunting, Buddy?" he asked, "Dunno, sir," was the reply, "I ain't seen it yet." Life can be great only when it has a great goal. In Christ Paul found a life goal that challenged and thrilled him.

We dedicate ourselves anew to Thee, O Christ, as the goal of our lives, the guide for each day, and the source of strength for our striving. Amen.

Wednesday, October 19

READ MATTHEW 7:13, 14

A WELL-KNOWN WRITER has said: "Sins do not become virtues by being widely practiced. Right is still right if nobody is right, and wrong is wrong if everybody is wrong. Some have contended that sex aberrations are as common as the common cold, but nobody has so far asked us to consider the cold normal and desirable." Jesus warned that the right road would not be popular, and the popular road would not be right.

Save us, Lord, from the dangerous sense of security in numbers, and give us courage to walk alone, if need be, in the right. Amen.

Thursday, October 20

READ EXODUS 9:27, 28

The Devil was sick, the Devil a monk would be; the Devil was well, the Devil a monk was he.

—ANON

A FAMILIAR STORY tells of a little old lady who was very much afraid of thunderstorms. When the sky became dark and the thunder roared and the lightning flashed, she would run for her Bible, wipe it off with her apron, and place it prominently on the living-room table. When the sun shone again, the Bible was forgotten. The Pharaoh with whom Moses dealt was very penitent and anxious to make peace when the plagues came, but as soon as each passed, he showed himself to be as implacable as before.

We would draw near unto Thee, O God, with a true heart, sincerely repenting all wrong, and willingly obeying Thee. Amen.

Friday, October 21

READ JOHN 3:18

A RESIDENT of Leeds was so deeply impressed by the sermons of Spurgeon that he willed most of his large estate to him, leaving his own needy relatives poorly provided for. Immediately Spurgeon sent for a lawyer and distributed the entire bequest among the needy relatives. A newspaper writer commented: "Mr. Spurgeon has preached many great sermons, but none more striking than this. He would rather be just than rich." The most effective witnessing for Christ is showing a truly Christian spirit in practical affairs.

Keep us loyal to Thy gospel, dear Master, in the most eloquent sermons we preach—our daily lives. Amen.

Saturday, October 22

READ GENESIS 3:6

Virtue consists in avoiding vice, and is the highest wisdom. —HORACE

IN THE STORY of the subtle serpent, Eve's doom was sealed when she entered into friendly conversation with the tempter. Paul cautioned young Timothy to run away from temptation. A young person is already defeated when he begins to think of temptation as something interesting to be experimented with, rather than something dangerous, to be avoided. Odysseus, in the ancient legend, escaped the sirens' lure by filling his sailors' ears with wax and lashing himself to the mast.

Our Father who art in heaven, lead us not into temptation, but deliver us from evil. Amen.

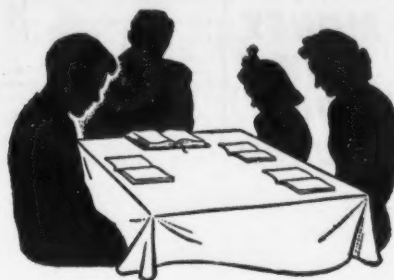
Sunday, October 23

READ JOSHUA 24:15

For thus by day and night unconsciously the heart lives by the faith the lips deny.

—ELIZABETH YORK CASE

JOSHUA commanded his people: "Choose you this day whom ye will



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serve." He assumed that they would serve some god. Their choice was not between God and no-god. It was between Jehovah and man-made idols. There could be no vacuum of belief. Every man believes something and trusts something. When he becomes a Christian he changes from believing what is not true and trusting what is not trustworthy to faith in God who is revealed in Jesus.

Jesus of Nazareth, we have found in Thee a God to whom we can surrender ourselves without reservation. We give ourselves to Thee now. Amen.

Monday, October 24

READ MATTHEW 16:21, 22

Peter, Peter, save your skin, then, futile, weep your shame. —ADA JACKSON

WHATEVER ELSE the cross of Christ may mean, it surely proves His integrity. Worldly wise Peter saw no necessity for it, and admonished Him to put it out of His mind. In the court of Caiaphas he proved that a man can save his skin by telling a little lie. A compromising Christ would not have been killed. Compromising Christians are not persecuted. But after Peter learned sincerity from his crucified Master, he could neither be swayed nor silenced.

Thy cross, O Christ, rebukes us who save our skins at any cost. Help us to attain the sincerity that makes martyrs faithful unto death. Amen.

Tuesday, October 25

READ ACTS 2:2, 3

A NEON SIGN in front of an electrical power company office flashes rhythmically these words: "Light, heat, power." They are the three words that move men to action. The light of knowledge and understanding must come first; then the warmth of feeling; and finally the power of will to act. When the Holy Spirit came upon the church at Pentecost, the flaming tongues of fire represented light and heat, and the rushing mighty wind meant power. He enlightens our understanding of Christ, warms our hearts to love Him, and empowers our wills to serve Him.

Spirit of God, come Thou upon us to give light for our darkness, warmth for our coldness, and power for our weakness, for Jesus' sake. Amen.

Wednesday, October 26

READ JUDGES 6:37

GIDEON asked a sign that he might know that God was dealing with him. A fleece spread on the threshing floor was to be wet with dew, while the floor remained dry. The next night he asked that the fleece be dry and the floor wet. God's power was to be evident in making the fleece different from its

environment, and in a way not explainable from natural causes. God's power can make any human life different from its environment, and the world will believe in the divine nature of Christianity only when Christians are different.

We cannot transform ourselves, O God, but as Gideon spread his fleece on the plain of Jezreel, we now spread our spirits before Thee to be filled with the heavenly dew of Thy grace. Amen.

Thursday, October 27

READ ROMANS 7:19

If to do were as easy as to know what were good to do, chapels had been churches and poormen's cottages princes' palaces. —SHAKESPEARE

PORTIA, in Shakespeare's "Merchant of Venice," who uttered the statement quoted above, reflecting on her own weakness, added, "I can easier teach twenty what were good to be done, than to be one of the twenty to follow my own teaching." In the Epistle to the Romans, Paul argued that even the most benighted heathen had more knowledge of right and wrong than they practiced. And he insisted that his own need was not a clearer knowledge of the right, but a power to enable him to choose the right that he knew.

We pray, dear God, not only for light to walk by, but for a transformation of our perverse wills that will make us choose the right ways. Amen.

Friday, October 28

READ MATTHEW 22:18

A HYPOCRITE, originally, was an actor who wore a mask to portray a part on a stage. The people whom Jesus called hypocrites were not masked villains nor deliberate deceivers, but religious, decent and respected people, who behind an impressive facade were self-righteous, self-centered, and self-seeking. The greatest sin is stubborn determination to remain master and sovereign of one's own soul, rejecting God's claim to dominion. That sin parades as virtue. The great sins that blight the world are committed by respectable people. Trusted and honored community leaders crucified Jesus.

O Thou convicting Spirit, give us to see ourselves behind our masks of self-righteousness in desperate need of redemption. Amen.

Saturday, October 29

READ ISAIAH 51:1

If we had a greater passion for history, we would indulge less in hysteria.

—ROBERT E. HOUSE

A CYNIC has observed, "We learn from history that we don't learn from history." Men make the same mistakes

over and over because they do not study the past. In both Old and New Testament the importance of the lessons of history is stressed. The greatest fact of history is God. Remembering His judgments we are saved from folly; remembering His faithfulness, we are delivered from fear.

Teach us, O God, to see Thy purposes worked out in the record of the past, and to discover Thy will for our lives in the present. Amen.

Sunday, October 30

READ JUDGES 7:20, 21

GIDEON'S heroic band of three hundred who won the battle without swords over the Midianites had three pieces of equipment each: a lamp, a pitcher, and a trumpet. The lamps were placed within the pitchers, which in turn were broken, that the light might shine out. The battle was won with trumpet blasts and shining lights, while every man stood in his place. The Church, in her battle against the forces of darkness, has no weapon but the trumpet of God's Word and the light of Christian lives shining through earthen vessels.

We trust Thee, O conquering Christ, for victory in our warfare. May the trumpet of our witness be clear, and the light of our lives undimmed. Amen.

Monday, October 31

READ PHILIPPIANS 4:13

OLIVER CROMWELL, when he was near the end of his life, asked his chaplain to read to him out of God's Word. Among other passages, he read Paul's triumphant declaration: "I can do all things through Christ which strengtheneth me." At first the great leader seemed not to grasp the full significance of the words, but in a little while he was heard to say, "Paul's Christ is my Christ. What Christ would help Paul do he will help me to do."

We face life today unafraid, Lord Christ, knowing that Thy grace and Thy strength will be sufficient for us.

A GARDEN FOR JESUS

I've planted a garden
Of kindness and love;
I gave it to Jesus
And His angels above.

I put in some joy,
Obedience sweet,
Some smiles and good wishes
To make it complete.

And all that it grows
Of me is a part;
For, you see, this garden
Is within my heart.

—Marion Schoeberlein

**Be true to Christ
and as night follows day
thou wilt be true to others
and to yourself**

Give a Salvation Army Income Gift Contract and

- 1. You are true to Christ - for your investment is used in furthering His message.**
- 2. You are true to others - for your investment benefits others materially and spiritually.**
- 3. You are true to yourself - for your investment guarantees an annual income for the rest of your life.**

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Address _____
City _____ State _____
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(For Survivorship Agreement) Survivor's Birth Date _____

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Christmas Greetings
honor the Savior?**

You can observe Christ's birthday with appropriate reverence as well as with good cheer. Your friends will appreciate receiving your "Sunshine Line" Christ-honoring greetings! They always radiate the true spirit of Christmas! Christ-centered sentiments and selected Bible texts are combined with unique and original artistry. A superb value—expressly for the discriminating religious trade.

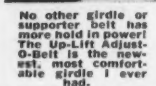
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Warner Press ANDERSON, INDIANA



HAVE A SLIMMER, YOUTHFUL, FEMININE APPEARANCE INSTANTLY! REDUCE



No other girdle or supporter belt has more hold in power! The UP-LIFT ADJUST-O-BELT is the newest, most comfortable girdle I ever had.

**Your Appearance!
Look and Feel Like
Sixteen Again!**

Don't look old before your time. Do as thousands of others do, wear a comfortable, new and improved UP-LIFT ADJUST-O-BELT! The UP-LIFT ADJUST-O-BELT with the amazing new adjustable front panel controls your figure the way you want it, with added support where you need it most. Simply adjust the laces, and PRESTO your mid section is reshaped, your back is braced and you look and feel younger!

More Up-Lift and Hold-In Power!

The UP-LIFT ADJUST-O-BELT takes weight off tired feet and gives you a more alluring, more daringly feminine, curvaceous figure the instant you put it on. It gives you lovely curves just in the right places, with no unwanted bulges in the wrong ones. It whittles your waist line to nothingness no matter what shape you may now have. It's easily adjusted—always comfortable!

**Test the
ADJUST-O-BELT
Up-Lift Principle
with Your
Own Hands!**

Clasp your hands over your abdomen, press upwards and in gently, but firmly. You feel better don't you! That's just what the UP-LIFT ADJUST-O-BELT does for you only the ADJUST-O-BELT does it better. Mail Coupon and test it at home for 10 days FREE at our expense!



Appear Slimmer, and Feel Better!

The UP-LIFT ADJUST-O-BELT lifts and flattens unsightly bulges, comfortably, quickly, firmly. It adjusts easily to changes in your figure, yet no laces touch your body. It gives instant slenderizing figure control. It fashionably shapes your figure to its slimmest lines. Like magic the UP-LIFT ADJUST-O-BELT obeys your every wish. Pounds and inches seem to disappear.



You will look like and feel like this beautiful model in your new and improved UP-LIFT ADJUST-O-BELT.

UP-LIFT ADJUST-O-BELT isn't better than any supporter you ever had. If you don't feel more comfortable, if you don't look and feel younger, if your shape isn't 100% IMPROVED, if you are not delighted with it, return it and your money will be refunded in full. FREE. New amazing NYLON laces will be sent free with your order. Try them instead of your regular laces. You may keep them FREE even if you return the girdle.

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ADJUST-O-BELT CO., Dept. CH-104
1025 Broad St., Newark, New Jersey
Rush your new and improved UP-LIFT ADJUST-O-BELT for \$3.98 in size and style checked. () Regular, () Panty.
() Send C. O. D. I will pay postage plus handling.
() I enclose \$3.98. You pay postage plus handling.
CHECK SIZE: () Sm. (25-26); () Med. (27-28); () Lg. (29-30); () XL (31-32); () XXL (34-36); () XXXL (38-40); () XXXXL (42-44).

Name
Address
City Zone State

I understand and agree that if I return the UP-LIFT ADJUST-O-BELT I can return it in 10 days for full purchase price refund.

SEND NO MONEY

SENT ON APPROVAL



THE SPICE OF LIFE

Hotel Collector

Sales Manager: "What's this big item on your expense account?"

Traveling Salesman: "Oh, that's my hotel bill."

Sales Manager: "Well, don't buy any more hotels."

Late Comer

"Young man, you've been working here two weeks, and in that short time you've been late on five mornings."

"Glad you noticed it, sir! You see now that I'm not one of those clock-watchers."

—Watchman-Examiner.

Efficient

The piano teacher was expected any minute, and Tommy was preparing to take his lesson.

"Did you wash your hands?" inquired his mother.

"Yes."

"And your face?"

"Yes, mother."

"And did you wash behind your ears?"

"On her side I did."

—Lookout.

Smart Bird

"I like the parrot," said a lonely man. "It is the only creature gifted with the power of speech that is content to repeat just what it hears without trying to make a good story out of it."

Hay! Hay!

Two farmers grumbled to each other. "Never did I see hay grow so short as it did this summer."

"You think yours is short! I had to lather mine to cut it!"

—The Builders.

Speaker Sex

Mother: "I have no use for daughter's new boy friend. He yawned three times while I was talking to him."

Sympathetic father: "He wasn't yawning, dear. He was merely trying to say something."

—The Driller.

Lose Something?

"Pull over, mister," said the traffic officer. "You haven't any tail light."

The motorist got out for a look and was speechless with dismay.

"Oh, it isn't that bad," consoled the officer.

"It isn't the tail light that bothers me," quavered the motorist, "but whatever became of my trailer?"

Beef Raising

Customer: "How much is this beef?" Butcher: "That's our best; 65 cents."

Customer: "Did you raise it yourself?"

Butcher: "Yes, it was 55 cents yesterday."

Routine

Young Husband: "When I arrived home last night, my wife greeted me with a big kiss. She had a swell dinner ready and afterwards she wouldn't let me help her with the dishes, but made me sit in the living room and read the paper."

Old Married Man: "And how did you like her new hat?"

—Advance.

Eureka!

Diogenes met a veteran. "What were you during the war?" he asked.

"A private," replied the veteran. So Diogenes blew out his lamp and went home.

—Vet-Times.

With Mint Sauce?

The young schoolteacher had just finished telling a small boy in her class the story of a lamb that had strayed from the flock and been eaten by a wolf.

"You see," she said, "had the lamb been obedient and stayed in the flock, it would not have been eaten by the wolf, would it?"

"No, ma'am," answered the small boy. "We would have eaten it."

—McCall Spirit.

Relapse

"I understand your wife is quite ill."

"Yes, she had a slight cold; tried to cure herself by reading a daily health hint and is suffering from a typographical error."



1.



2.



3.



OPEN THE GATES TO THESE LITTLE ONES!

Tired, dirt-encrusted, vermin infested, covered with infected sores and emaciated, little boys and girls, made homeless by floods and by the advance of Communists, plead to be admitted to the Christian Herald orphanage.

These little ones cannot be admitted unless YOU and many others make it possible for us to admit them. We must find and equip new buildings . . . present buildings are crowded. Yet hundreds need our attention else they die.

OPEN THE GATES so that they may be cleaned and clothed, fed and sheltered.

OPEN THE GATES so that they may be taught to read and, later, that they may learn trades or professions and become self-supporting.

OPEN THE GATES so that they may be taught Christianity and may become useful Christian citizens . . . that they may even become missionaries or preachers to help others of their country.

A gift NOW will help to OPEN THE GATES and to keep them open. "Adopting" one of these little homeless waifs will not only OPEN THE GATES but will warm your heart. If you become a foster-parent, a picture of your "adopted" child, his or her name and information about him or her will be sent you. As the children are taught English, you will be able to correspond. Ten dollars a month, one hun-

dred and twenty dollars a year, will provide for one of these little ones.

Read Dr. Clarke's story on page 9, then ACT.

Christian Herald Orphanage in China
Business Office, 27 East 39th Street
New York 16, New York

OPEN THE GATES to those little waifs—here is my gift of \$ to help!

OR

Here is my first payment of \$ towards the full amount of \$120.00 a year for each child. I wish to adopt children. Keep the gates open to them!

Name

Address

PICTURE OF THE MONTH

Film Reviews and Ratings by the
PROTESTANT
MOTION PICTURE COUNCIL

FITTINGLY planned for release on Columbus Day, this beautiful production is one film biography which was conceived and executed with respect toward factual authenticity. For this we are indebted to the J. Arthur Rank organization, and hope that the releasing agents (Universal-International) will give the picture the widest distribution.

Here we meet Columbus upon his arrival in Spain in 1484 after his disappointment at the hands of King John II of Portugal. The reign of Ferdinand and Isabella was one of great expansion and grandeur for Spain, but it was also noted for its wars and for its intrigues at home and abroad. Ambitious courtiers, conniving churchmen and self-interested traders had their stakes in whatever plans were considered for the state. Thus we find Columbus waiting for years upon the whims of the Council of State until, finally, his patience is rewarded and he sets out toward the West to find a way to the East. All events depicted are a matter of history: the difficulties in crossing the Atlantic, fear of the unknown by a mutinous crew and the exhilaration at the sight of new land.

From then on, only the high points of Columbus' career can be noted. But the main stream of his gallant career has been kept running true until we see him once more the victim of man's ingratitude and jealousy, going into relative oblivion.

The portrayal entrusted to Fredric March magnificently brings out the character of Columbus as a man obsessed with a vision of undiscovered lands to the west. His impatience is prompted by the obstacles he meets because of selfish vested interests and the appalling ignorance of the times.

Florence Eldridge is excellent as Queen Isabella, sympathetic, interested, grateful and yet jealous of her authority and clever in holding on to her power. All the members of a large cast have been wisely chosen for their skill at characterization. The settings, costumes and locations help to bring this production to a high level of achievement. It is interesting to note that the three ships of Columbus' little fleet

"Christopher Columbus"



The terrors of the vast and unknown sea and the hardships of the long voyage behind him, Columbus (Frederic March), left, kneels to thank Almighty God.

were reproduced in exact detail. They were built on Barbados, off which island many of the ocean scenes were photographed.

Beside the historical importance attending the discovery of the New World, the powerful lesson to be derived from this story is the significance of an envisioned life—and also the added warning that the progressive soul is sure to be hindered, if not also persecuted, by selfish reactionaries.

A, Y, C

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18

C—Children under 12.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

TOP O' THE MORNING (Paramount).

The theft of the Blarney Stone and the events attending its recovery bring us to Ireland and furnish a delightful musical—with Bing Crosby singing Irish ballads, some fanciful "shenanigans" from Barry Fitzgerald, and a dash of mystery and romantic comedy. There is no special moral except that "murder will out." A wholesome production in which good family feeling prevails. There are several references to beer, but no excessive drinking.

A, Y, C

SCENE OF THE CRIME (MGM). An unusually good detective story, with a cleverly handled plot providing both suspense and entertainment. The underworld sequences are tawdry and sordid,

but no glamor is associated with crime. Direction is clever, fast-paced; photography excellent; acting good throughout.

A

SLATTERY'S HURRICANE (20th Century-Fox). Combining documentary films of the hurricane-detection service off the Florida coast with the solution of a double moral and ethical problem, this comes out as a very acceptable adult film. The technical scenes of hurricane hunting are exceptionally interesting and informative. Richard Widmark, as private pilot for a group of industrialists who turn out to be dope smugglers, carries the whole burden of the exciting drama, showing again his competent acting ability. Some drinking is part of the plot.

A

ANNA LUCASTA (Columbia). Unedifying and sordid from start to finish is this story which originally was produced as a theatrical play depicting a slice of low life. It acquires glamor in its transfer to the screen and has potential evil influence for impressionable audiences. Distasteful barroom scenes, an integral part of the plot, add to the unpleasant general atmosphere.

A

THE GREAT SINNER (MGM). An over-long and much-padded melodrama which might have served as a powerful indictment against gambling but fails, through an abundance of dramatic situations, to be convincing. There are some flashes of good acting by some of the cast, but the settings and costumes of bygone days, plus a good musical score, are superior to the production and direction.

A

ROPE OF SAND (Paramount). A brutal and elemental story which, even though consistently well-acted, with an intriguing plot and well sustained suspense, depicts such violent fighting and savage

conduct that it can be rated only for
poised adult audiences. A

MADAME BOVARY (MGM). Glamorized out of all proportion, Flaubert's realistic novel about an amoral woman comes to the screen with Jennifer Jones as Emma Bovary, the wife of a simple country doctor (Van Heflin), who consumes those who love her, ruins her husband, neglects her child and finds no other issue than self-destruction when she cannot face a life she has spoiled. Beautiful scenes and good acting cannot redeem the many incongruities in treatment and setting. A

ONCE MORE, MY DARLING (Universal-International). A broad farce portraying the behavior of a young sophisticate (Ann Blyth) who falls in love with a man (Robert Montgomery) charged with the recovery of some gems bestowed upon her by a thief. The action is fast-paced, the comedy pointedly funny, but runs to slapstick and improbability before the end. Dialogue is on the "smart" side, and there is the usual amount of social drinking. A, Y

YES SIR, THAT'S MY BABY (Universal-International). This zany comedy concerning an ex-G.I. family man (Donald O'Connor) at college contains little plot, but succeeds in being both clean and amusing. It is refreshing to find drinking omitted in a story of college youth. A, Y, C

RED LIGHT (United Artists). Undoubtedly planned to point a lesson against meting out one's own vengeance and justice, this film loses its moral through confused direction. It is dominated by George Raft, who as John Torno, vows to avenge his brother Jess, a priest who has been murdered after serving as a chaplain in

the South Pacific. The lesson misfires as the avenger's purpose suffers defeat more through circumstances than by a convincing change of heart. A lot of drinking. A

IT'S A GREAT FEELING (Warner) While this story's theme is well-worn it is told so amusingly that it results in a gay comedy with many good tunes and much entertainment. The action is centered around the Warner Brothers studios, and many "stars" appear casually and unexpectedly. Has a pleasant ending. A, Y

THE GIRL FROM JONES BEACH (Warner). A commercial artist, a television talent scout and a brainy schoolteacher who fills all the requisites of a bathing beauty engage in some relatively funny comedy as well as in some questionable antics. Too much drinking. A

FLAMING FURY (Republic). Dramatizing the ways of an arson ring and their apprehension by intelligent crime-detection forces. Fair. A, Y, C

AIR HOSTESS (Columbia). Combining romance and adventure with information on the training of air hostesses for commercial flying. Satisfactory plot; good photography; competent acting. A, Y

MR. SOFT TOUCH (Columbia). Exciting melodrama, interesting from the standpoint of character reform. Acting adequate; has a mildly romantic angle. A, Y

ABBOTT AND COSTELLO MEET THE KILLER (Universal-International). Comedy that fails to be funny. Too many characters as murder suspects make the plot obscure and incoherent. Can hardly be considered entertaining for adults and is not suitable for young audiences. A

PREVIOUSLY REVIEWED

(*) A previous "Picture of the Month"

ADULTS, YOUNG PEOPLE, CHILDREN: A Connecticut Yankee in King Arthur's Court; Adventure in Baltimore; Beyond Our Own*; Canadian Pacific; The Boy With Green Hair*; Down to the Sea in Ships*; Date With Judy; Deep Waters*; Family Honeycomb; Four Faces West; Green Grass of Wyoming*; The Green Promise; Hills of Home; It Happens Every Spring; I Remember Mama*; The Kissing Bandit; Laramie; Law of the Golden West; Little Women; Louisiana Story; Love Happy; Melody Time*; Movie Crazy; Nanook of the North; On an Island With You; Rachel and the Stranger; The Return of October; Red Stallion in the Rockies; Riders of the Whistling Pines; Rusty Saves a Life; Sand; She Wore a Yellow Ribbon; Stagecoach Kid; The Secret Land*; The Special Agent; The Search*; Sitting Pretty; The Stratton Story*; Take Me Out to the Ball Game; You're My Everything*; Wizard of Oz; Wyoming.

ADULTS AND YOUNG PEOPLE: A Kiss in the Dark; All Over the Town; A Letter to Three Wives; All My Sons; Apartment for Peggy*; As You Like It; Belle Starr's Daughter; Babe Ruth Story; The Big Steal; Broken Journey; Black Bart; Blood on the Moon; The Blue Lagoon; The Captive Heart*; Calamity Jane and Sam Bass; Caught; The Crime Doctor's Diary; Chicken Every Sunday; Come to the Stable; Command Decision*; The Decision of Christopher Blake; Enchantment; Every Girl Should be Married; The Fan; Fighter Squadron; Gentleman's Agreement*; The Gay Intruders; The Guinea Pig; In the Good Old Summertime; Joan of Arc; The Judge Steps Out; Lust for Gold; Magic Town; Massacre River; Master of Bankdam; Miss Tatlock's Millions; The Man From Colorado; Mighty Joe Young; Mother is a Fresh-

man; My Dream is Yours; Mr. Belvedere Goes to College; Neptune's Daughter; Operetta; The Plunderers; One Touch of Venus; The Paleface; The Pearl; Pitfall; Portrait of Jennie; Prejudice; The Quiet One; Ruthless; Red Canyon; Red, Hot and Blue; The Sainted Sisters; Scott of the Antarctic; The Secret Heart*; The Secret Garden; The Secret of St. Ives; Sealed Verdict; The Red Pony; The Set-up; Shockproof; The Street With No Name; The Streets of Laredo; Somewhere in the Night; Suddenly It's Spring; Sorrowful Jones; The Tender Years*; The Weaker Sex; Three Musketeers; That Wonderful Urge; Tulsa; Tuna Clipper; Up in Central Park; Undercover Man; The Untamed Breed; Whispering Smith; Words and Music; You Were Meant for Me.

ADULTS ONLY: A Woman's Secret; The Accused; Any Number Can Play; The Bribe; Bride of Vengeance; The Big Clock; The Beautiful Blonde from Bashful Bend; The Brothers; City Across the River; Companion; Colorado Territory; Criss Cross; Daybreak; Day of Wrath; Desert Fury; A Double Life; El Paso; Edward, My Son; Flamingo Road; The Fallen Idol; A Foreign Affair; Force of Evil; The Forbidden Street; The Fugitive; The Great Gatsby; Hellfire; House of Strangers; Intrigue; Interference; Johnny Allegro; Johnny Belinda; Kazan; Key Largo; Knock on Any Door; The Lady Gambles; Love From a Stranger; Lost Boundaries*; Manhandled; Moonrise; One Woman's Story; Mr. Perrin and Mr. Traill; Night Has a Thousand Eyes; No Minor Vices; Night Unto Night; Quartet; Possessed; The Red Shoes; Rim of the Canyon; Rope; Road House; Roughshod; Saraband; The Sign of the Ram; The Snake Pit*; South of Saint Louis; Take One False Step; The Fountainhead; The Red Menace; This Was a Woman; Too Late For Tears; The Unfaithful; Unfaithfully Yours; The Velvet Touch; We Were Strangers; The Window; Yellow Sky.

Do You Make these Mistakes in ENGLISH?

Sherwin Cody's remarkable invention has enabled more than 100,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing.

MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" some spell "calendar," "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's," or with "ie" or "el." Most persons use only common words—colorless, flat, ordinary, their speech and their letters are lifeless, monotonous, humdrum. Every time they talk or write they show themselves lacking the essential points in English.



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For many years Mr. Cody studied the problem of creating instinctive habits of using good English. After countless experiments, he finally invented a simple method by which you can acquire a better command of the English language in only 15 minutes a day. Now you can stop making the mistakes which have been hurting you. Students of Mr. Cody's method have secured more improvements in five weeks than previously had been obtained by similar pupils in two years!

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Under old methods, rules are memorized, but correct habits are not formed. Finally the rules themselves are forgotten. The new Sherwin Cody method provides for the formation of correct habits by calling to your attention constantly only the mistakes you yourself make.

One of the wonderful things about Mr. Cody's course is the speed with which these habit-forming practice drills can be carried out. You can write the answers to fifty questions in 15 minutes and correct your work in five minutes more. The drudgery and work of copying have been ended by Mr. Cody! You concentrate always on your own mistakes until it becomes "second nature" to speak and write correctly.

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A new book explaining Mr. Cody's remarkable method is ready. If you are ever embarrassed by mistakes in grammar, spelling, punctuation, pronunciation, or if you cannot instantly command the exact words with which to express your ideas, this new free book, "How You Can Master Good English—in 15 Minutes a Day," will prove a revelation to you. Send the coupon or a letter or postal card for it now. No agent will call. SHERWIN CODY COURSE IN ENGLISH, 3010 B&O Building, Rochester 4, N. Y.

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GREATEST ROSE OFFER EVER MADE

You may never again see roses sell at the amazingly low price of \$1.89. Here's a collection of 10 roses of the famous Wichuriana, Cherokee and Palustris roses, blooming in assorted shades of blazing reds, rose pinks, variegated whites with golden centers and thrilling pinks. You'll be excited when they come into bloom in early Spring with their gay little flowers. Don't miss this wonderful rose offer—our supply is limited. You get 10 fine bushes for only \$1.89. **SEND NO MONEY, WE SHIP C.O.D.**—pay postman only \$1.89 plus postal charges.

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You can learn how to make beautiful jewelry from sea shells in your full or spare time. Sell at Big Profits. Illustrated booklet available FREE. \$2. brings you shells and findings for 6 complete sets of Brooches and Earrings worth \$12. with instructions.

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REBECCA SPRINGER'S VISION OF HEAVEN

An actual experience. Almost too sacred to reveal! Twenty exciting chapters. Reunion of loved ones, our home life in heaven, meeting those whom we may not expect to find, etc. Most detailed description of heaven ever attempted!

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"Intra Muros" is of vital importance to you, if you've lost a loved one. You'll treasure this blessed book! "The Grander Book I ever read," says one reader. "and another, 'It is wonderful and very unusual.' Order your copy today and see why thousands have praised this great book. Illustrated. Postpaid only \$1.00. Edition limited.

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All kinds. Highest cash prices paid for jewelry, rings, spectacles, gold teeth, diamonds, broken and usable watches, etc. Cash mailed promptly. Write for FREE shipping container.

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Dept. CH Holland Bldg. St. Louis, Mo.

EVERYBODY LIKES CANDY

MEN-WOMEN—Learn to manufacture in a professional manner at home. (Our 39th year.) For complete information without obligation, write to

RAGSDALE CANDIES, Dept. 9, East Orange, N. J.

1000 NEW BUTTONS \$1

All kinds in all sizes and colors! **COMPLETE SETS** included! 400 **DELUXE BUTTONS**. Extra special, expensive quality! Fancy metal, jewel, etc. All sizes, colors! Many **COMPLETE SETS** of 6 to 12 matching buttons included! **ALL NEW**, no colls! **FREE** to anyone—assortment lovely **BUCKLES**. Value up to \$1! Order **NOW!** State whether 1000 or 400 buttons wanted. (Buckles with De Luxe only.) **SEND NO MONEY!** Pay mailman \$1 and postage, or send \$1 and **WE** pay postage. Money-back guarantee! **BUTTON MART**, Dept. 115-M, 510 St. Charles St., Louis, Mo.

Let Christmas Cards Bring You BIG MONEY!

You'll have all the extra dollars you need... if you start now to sell our luxurious Christmas Cards. Friends, relatives, businessmen, are delighted with smart designs, extra-value trims, joyous sentiments of our **FEATURE** Christmas Assortment. At only \$1 for these wondrous boxes of 21 Greeting Cards they sell fast. Just show samples. **Your Profit: Up to 50¢ Per Box!** Religious, Gift Wraps, Everyday, Birthday, Plastic Cards, many other money-making Assortments Also **FREE** **SAMPLES** of Name-Imprinted Christmas Cards to sell for \$1 and up. Extra money plan for churches, clubs, organizations. Write for samples.

Get FREE Samples

WETMORE & SUGDEN, INC.
749 Monroe Ave., Dept. T36 Rochester 2, N.Y.

ADVERTISING'S NEWEST FRONTIER

(Continued from page 83)

statements. Specific examples using named workers are better... Avoid any statement which Communists can twist into 'proof' that the U. S. government is the tool of business or that business is an instrument of government. Emphasize the relative independence of business from control."

This campaign also has attracted considerable cooperation. Companies advertising abroad have tried conscientiously to weave into their selling material such factual information as would give readers a clearer impression of how Americans live and think. A recent example is General Electric International, which in one of its advertisements told the story of a worker in the Bridgeport plant, what he did, how he was paid, and how his family lived. And, to cite another example of a forward-looking company embracing the principle of advertising for the public's benefit, General Mills has appropriated a round million dollars of its current advertising budget for public-service advertising.

ONE of the by-products of this pioneering has been a general re-orientation of all business. This is by no means complete, but in many companies, public-service advertising is now part of a budget long dedicated only to cash register stimulation.

Wholly on their own, companies have been emboldened to try new advertising approaches. The Institute of Life Insurance won so much acclaim with its "Faith Is a Family Affair" advertisement that it will probably become an annual feature.

In the past eight years, advertising has achieved much in social regeneration. In saving others, it has in a real sense saved itself. And the "others" are turning to it with more confidence than it has enjoyed in a half century. Churches and schools have turned to advertising to accomplish their aims. Philanthropic organizations have used advertising lavishly in their efforts to raise funds for operation. Associations of all types commonly have advertising appropriations to explain to the public their aims and methods.

This seems to testify that the acceptance of advertising as a vital social force is growing.

On balance, the Council seems to point the way toward a more enlightened social status for business. In each successive year, more companies recognize the wisdom of the Council's basic tenet—that the best public relations is public service, and that advertising in the public interest pays rich rewards in satisfaction and public regard.

THE END

PLASTI-LINER



One application

MAKES FALSE TEETH FIT for the life of your plates

If your plates are loose and slip or hurt, use this amazing, pliable, non-porous strip to refit them yourself, for instant and permanent comfort. It's easy. Just lay the strip on your upper plate or lower plate, then bite and it molds perfectly. Hardens for lasting fit and comfort. Helps stop the embarrassment of slipping, rocking plates or the misery of sore gums. Eat anything and talk freely without fear your teeth will loosen. Ends forever the mess and bother of temporary applications that last only a few hours or months.

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PLASTI-LINER is tasteless and odorless. Won't injure your plate. Guaranteed to give satisfaction or your money back. Removable as per directions. Users say: "Until I used Plasti-Liner I used several kinds of liners without success. Now I can eat anything." H. H. M. "My plates are now better fitting than new."

SEND NO MONEY Just order a \$2.25 package of PLASTI-LINER to reline both upper and lower plates, or \$1.25 to reline one plate. Deposit money with your postman when he delivers. Or send the money now, and save C. O. D. charges. Generous sample of special plate cleaner supplied free.

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DESTROY UNWANTED HAIR FOREVER

TEMPORARY RELIEF IS NOT ENOUGH
ONLY BY KILLING THE HAIR ROOT CAN YOU BE SURE UNWANTED HAIR IS GONE FOREVER BRINGS RELIEF AND SOCIAL HAPPINESS. DO NOT USE OUR METHOD UNTIL YOU HAVE READ OUR INSTRUCTION BOOK CAREFULLY AND LEARNED TO USE THE MAHLER METHOD SAFELY AND EFFICIENTLY. USED SUCCESSFULLY OVER 50 YEARS.

SEND 6¢ COINS OR FOR BOOKLET \$1.00 NEW RELIABILITY FOR YOU

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ALLIMIN relieves distressing symptoms of heaviness after meals, belching, bloating and colic due to gas in stomach and intestines. ALLIMIN has been clinically tested by doctors and found highly effective. ALLIMIN is the largest selling garlic tablet in the world. For sale at drug stores everywhere—only 69¢.

ALLIMIN Garlic Tablets

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If you have never used "Rosse Tabs" for pains of arthritis, neuritis, rheumatism, we want you to try them at our risk. We will send you a full-size package from which you are to use 24 Tabs FREE. If not astonished at the palliative relief which you enjoy from your sufferings, return the package and you owe us nothing. We mean it: **SEND NO MONEY**. Just send name and address and we will rush your Tabs by return mail.

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You can learn practical nursing at home in spare time. Course endorsed by physicians. Thousands of graduates. 50th yr. One graduate has charge of 16-bed hospital. Another saved \$400 while learning. Equipment included. Men, women 18 to 60. High school not required. Easy tuition payments. Trial plan. Write today.

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Please send free booklet and 16 sample lesson pages.
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FOR THE WORLD TO PRAY

(Continued from page 18)

play such an important part in the future of the civilized world, be set aside where a man can bow his head to confess his need for divine help."

In a public proclamation, Governor Ralph F. Gates of Indiana joined his fellow laymen in acknowledging the need for prayer in the General Assembly of the United Nations, and "In keeping with the request, I pass on the specific proposal that five minutes at the close of the last service in each church on this particular Sunday at about 11:55 in each time zone be given over to the ringing of church bells and chimes as a call to prayer to all who believe in God."

Such statements from governors brought in a veritable avalanche of letters and telegrams from people at the grassroots.

In an article "The Forgotten Word," in *CHRISTIAN HERALD* for October, 1948, John B. Kennedy asked why prayer is omitted from meetings of the United Nations, why no statesman stands forth "to insist that the eternal values of righteousness take precedence over the busy intrigues of diplomacy," and pointedly continued:

"Is it because the gentlemen in striped pants, with striped consciences to match, fear God's intrusion? Or is it because we who represent Christian nations in the U. N. have allowed others professedly 'godless' to bully us into a pagan silence?"

The article aroused church leaders, laity and laymen, everywhere to increased effort to bring recognition of God officially in U. N. proceedings.

Under leadership of Mrs. Harper Sibley, the United Council of Church Women issued a special call to prayer. Numerous churches responded. In many communities, churches of various faiths united for special prayers for the United Nations and for the recognition of God there.

Announcement was made that St. George's Church, at Flushing, Long Island, near the present quarters of the United Nations, would be kept open to accommodate delegates and others of the U. N. who might want to enter for meditation and prayer.

Then Mr. Huckabee was granted an unusual privilege for his organization. Passes were issued by Ambassador Warren R. Austin for two laymen to go to each daily session of the U. N. Assembly, to offer silent prayer for divine guidance of the members.

All this had a definite impact upon the thinking of many U. N. delegates. Still plans were going forward for the big U. N. skyscraper—without the prayer room. So the laymen's committee began a crusade of more direct action. They made personal visits to



In 13.9 Seconds
A Drum Majorette
Can Twirl A
Baton 25 Times
...But In Only

TWO SECONDS



Bayer Aspirin Is
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To Work!

MAKE THIS TEST!

To actually see how fast it's ready to go to work, drop a Bayer Aspirin tablet in a glass of water and time its disintegrating speed. What happens in the glass, happens in your stomach.



The two most important kinds of relief when you're suffering from an ordinary headache, neuritic or neuralgic pain, are *fast* relief and gentle, *dependable* relief. And one thing that gives you *both* is genuine Bayer Aspirin.

Because Bayer Aspirin tablets start disintegrating almost instantly you take them...because they're actually ready to go to work in *two seconds*...they bring relief with amazing speed.

And besides being so *effective* that doctors regularly prescribe it for pain relief, Bayer Aspirin's single active ingredient is so *gentle* to the system that mothers give it even to small children on their doctors' advice. That's why, when you take it, you can take it with utmost confidence.

So don't experiment with drugs that have not stood the test of time. For *fast*—and *dependable*—pain relief, do as millions do. Use Bayer Aspirin.

***Because no other pain reliever can match its record of use by millions of normal people, without ill effect, one thing you can take with complete confidence is genuine**

BAYER ASPIRIN

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**AMAZING NEW
INVENTION MAKES
24"x36" RUG IN 5 HOURS**

**NO RAW EDGES
NO FOLDING—PINNING
NO EXTRA SEWING**

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OFFER \$1.00
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COMPLETE SET**

This sensational invention makes rugs **EASIER** and **FASTER** than you've ever dreamed possible. Just attach the 3 cone-shaped folders to strips of cloth—and braid. No more seams showing. No folding—no creasing. Just sew strips together with special handy Rug Needle included in set. Amazing Braid-A-Rug braids evenly. Ravel-proof. Rugs can be used on either side as no raw edges or sewing shows. Use any material—old coats, skirts, blankets, dresses, nylon—heavy or thin material. Introductory Offer only \$1.00 includes set of 3 folders, Rug Needle and complete instructions.

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With amazing new Braid-A-Rug you can also make hats, purses, pot holders, belts, table mats, drapes, slippers, any size and shape rugs—oval, round, square—even hooked rugs!

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Just send name and address. On arrival, pay the postman only \$1.00 plus C. O. D. postage. Use Braid-A-Rug for 10 days, if not delighted, return for your \$1.00 back. Hurry—today write to
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NEW CHRISTMAS CARD MONEY MAKERS LOOK! 10 DAY "NO-RISK" FREE EXAMINATION OFFER

Fascinating new type Plastic, Metallic, 3-Dimensional Christmas Card Assortments, Gift Wrappings, Special Gift Items, Floral, and Personal Stationery. Send at once for Free 48-page catalog, feature samples on approval, for 10-day Free inspection and Free Name-Imprinted Christmas Card Sample Portfolio. Special offers. Cash bonus. It's easy! It's fun!

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A Beautiful Book Beautifully Written "CHRISTMAS IN MANY LANDS"

32, 5 x 8" pages. Christmas customs and traditions in Bethlehem, Denmark, England, France, Germany, Greece, Holland, Italy, Mexico, Norway, Poland, Russia, Scotland, Spain, Sweden, Switzerland, and U.S.A. Illuminated cover. Red silk tassels. Cori bound. Fine introduction. A grand Christmas gift! A wonderful gift accompaniment! Retail at \$1.00. Agents price in lots of 25 at \$3.50 ea. with mailing cover. Single sample, wholesale price. Postage paid east of Mississippi. Prompt shipment on receipt of order and remittance. H. V. Leich, 2000 16th St., N. W., Washington 9, D. C. Excellent Value! A GOOD MONEY MAKER!

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to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards, novelties. Good commission. Send for free catalog and price list.

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DRESS LINENS by-the-yard. **STAMPED LINENS** for embroidery in newest shades and motifs.
DISH TOWELS and Toweling. **LUXURY LINENS** by-the-yard. Send Name and Address NOW for FREE catalog.
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heads of delegations of the various nations. Sometimes they were told that "controversial religious issues" could not be brought into the U. N. Time and again they heard the familiar statement given by political leaders when avoiding direct commitments: Their good wishes were appreciated, and their request would be given "due consideration."

The laymen decided not to be brushed off nor ignored. They centered their fire upon Secretary-General Trygve Lie and the U. N. committee directly responsible for allocation of space in the new building, impressing upon these officials that the request was not a mere pious wish to be filed away and forgotten. With firmness, the U. N. bigwigs were told that Christian laymen of America, and of many other countries of the world, expected a definite promise on the matter.

Supporters of the prayer room found a valuable ally in Glenn Bennett, chief of the staff of the Planning Commission of the United Nations, a Christian layman from Great Neck, Long Island. He helped bring the matter before the Commission, and gave the project all assistance.

By this time, delegates of many nations had begun to express active support. The laymen were able to lay before U. N. officials more than a score of statements such as this from Dr. Carlos P. Romulo, representative of the Philippine Republic: "The knowledge that the men and women associated with the Laymen's Movement for a Christian World are praying for the success of my efforts in the United Nations provides added strength with which to approach my tasks." The Ethiopian delegate wrote: "In these troubled times, we must rely upon prayers for help to Almighty God to avert world catastrophe."

Finally, Mr. Huckabee produced an argument which he and his committee used with telling effect. Often they had been told that unless every member of the United Nations agreed to the prayer room, there might be dissension over it. They noticed that bars for dispensing liquor are slated to be installed at convenient points all about the U. N. structure.

"Now about those bars," said the Christian laymen. "Some of us don't drink liquor. Some of our U. N. delegates don't drink, either. Are you going to install the bars without unanimous consent?"

The logic of that situation dissolved the last active opposition to the prayer room.

Announcement that the prayer room definitely was to be included in plans for the U. N. building brought a storm of messages and letters to U. N. headquarters that almost swept the

officials off their feet. From ministers, from religious leaders, from missionaries on foreign fields, from men and women in all walks of life and of all faiths, the messages of thanksgiving and praise rolled in. Staff members at headquarters told this writer that no other subject before the U. N. ever aroused such response.

Children in a Chicago school wrote: "This is God's world, and nothing will be permanently settled until it is settled in accordance with His plan." A mother in a southern state said in her letter: "May the spirit of God rule and reign supreme in every nation and be the presiding guest at every conference table."

"We simply did not realize how deeply affected the people would be by news of the prayer room," Mr. Bennett told me. "For many weeks, Secretary Lie and his staff received more than 200 letters a day, overwhelmingly supporting the idea. It was a genuine demonstration of religious feeling. Until this happened, many U. N. delegates had no idea people had such faith in religion as a means of achieving peace."

EXPRESSING the sentiments of countless church leaders, Dr. Walter Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America, wrote Mr. Lie that "it becomes increasingly clear that the United Nations cannot fully achieve the ideals embodied in its Charter unless recourse is had to a Power not its own." Dr. Van Kirk expressed the hope that once this place of prayer has been established, "members of the United States and other delegations to the U. N. will find it in their hearts to seek there the guidance of Him who is the God of history."

Newspapers from one end of the country to the other ran editorials endorsing the room for prayer. Said the *New York Times*: "Prayer is man's admission that, without help beyond his own poor powers, the world is too much for him. We find it difficult, if not impossible, to believe that the people of the so-called 'godless' states do not pray, even though their official leaders feign a disbelief. Around the world the common people petition for divine aid in the cause of peace. In the prayer chamber of the United Nations this petition will be quietly and fervently repeated."

Dave Boone, noted columnist, declared: "Well, the U. N. and the world need the help of Providence as they need nothing else. Faith has been waiting around five years for a place on the U. N. agenda or thereabouts. It's about time!"

What will be the physical appear-

ance of the U. N. prayer room? That has not yet been decided. On last July 14th a committee which included Mr. Penney and Secretary Huckabee called upon Mr. Bennett and made certain definite suggestions, summarized from ideas of the people of many faiths. They asked that the prayer chamber fulfill these basic requirements:

It should be a place of simplicity and dignity.

Its atmosphere should be restful.

Its very appearance should suggest meditation and prayer.

It should be carpeted and noiseless, properly lighted and ventilated, with seats enough to accommodate at least forty people.

There seems to be general agreement among all those who have sponsored the prayer-room idea that it should not be used for organized public worship. It will not contain any of the specific symbols of any creed or denomination.

Now the suggestion has been made that an adjoining anteroom be provided, fitted as a library and reading room, where there can be placed copies of the Bible and also the sacred literature of any and all recognized religions of the world. Officials of the U. N., and visitors to the building that in future will house its major activities, might go from the room for reading and study into the room for meditation and prayer.

The successful campaign for the prayer room seems already to have brought to the U. N. a new spiritual emphasis. In one of the important committee meetings of the Assembly recently, the American representative, John Foster Dulles, appointed last July to the U. S. Senate, asked:

"Does anyone object if I offer prayer before the proceedings?"

No one objected. This Christian layman offered his prayer. Two members of the U. N. secretariat have recently died, and religious services were held in their honor in the Assembly room.

Here then, as the representatives of nations strive to formulate plans and programs for universal justice, co-operation and peace, will be the sanctuary for prayer. Here people will address God in every language mankind uses.

No one need be disturbed that in addition to those who call upon the God of the Old Testament, and those who petition the Creator in the name of Jesus of Nazareth, there will be those who enter the sacred room to pray to the God of Mohammed, of Buddha, of Confucius; of the Hindus, the Sikhs, Parsees, and many more. For Christ gave to God a name which can be used by every living soul. It is "Our Father."

THE END



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The spiritual satisfaction of making a worthwhile contribution to the cause of Foreign Missions; and

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"Shine, Mister...?"

The kid tried, but there are a lot of shoeshine boys and not enough shoes to go around. It was easier to wrap a brick in burlap and smash a window and . . .

But the cops got him. They sent him up on a ten month rap. He came out bitter and disillusioned. From now on, the world owed him a living.

Then an interested civic leader steered him to a Youth for Christ rally. He heard the Gospel . . . believed . . . was born again.

Shine, mister?" He looks up with a grin. "I ain't makin' much, but my little an' somebody else's little is what makes it so other guys c'n hear, too."

The tremendous job of evangelizing the youth of the world can only be done as God's people shoulder the load with their prayers and gifts. For further information, write:

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MISS WHITTINGTON

(Continued from page 21)

"I know," Miss Whittington said dryly, thinking back to the many times Chet McMasters had forgotten one of their engagements when he became immersed in his painting, "but I think he'll see me."

Laura McMasters held open the door, and Miss Jane Whittington walked into the McMasters' living room on a flood of sound. Bedlam caved in on her. A little girl of nine or ten was hammering at the piano, making it belch thunder and brimstone until the windows rattled. Two small boys were pummeling each other on the floor, screeching and laughing, while a dog ran around them, barking and nipping at their feet and hands. Laura McMasters went over to the davenport, swept the many garments with which it was piled to the floor, and nodded.

"Sit here, Miss Whittington. I'll call Father."

The children took one glance at Miss Whittington and went back to their blood-and-thunder games. Her eyes roved quickly about the living-room, noting its clutter and disorder. She received a severe jolt when she discovered her yellow daffodils jammed into a green crock, standing on the sideboard in the other room. The blood rushed to her head and before she knew what she was about, she stood up, smacked her hands together loudly and commanded, "Stop that infernal racket!"

The silence which ensued hurt her eardrums. The little girl stopped her playing, turned about on the piano stool, and stared at Miss Whittington with large blue eyes. She had as appealing and as pathetic a face as Miss Whittington had ever seen. Miss Whittington's face turned a delicate pink when she noticed the little girl was lame. The little boys immediately stopped their tusseling and rushed to Miss Whittington screaming belligerently, "You can't talk to our sister that way!"

Miss Whittington felt the color rising to her cheeks again. She found herself saying, "I just wanted to know if your little sister would like to come to my house and take piano lessons. I used to be a music teacher."

The little girl's face became radiant. She got up from the piano stool and limped over to sit beside Miss Whittington. The little boys came, too, and sat down on the other side and regarded her with solemn, appraising eyes. Miss Whittington was disconcerted. It had been years since she had been this close to a child. As she felt their warm bodies a faint uneasiness stirred in her, as though there were some facets half-hidden in her

mind—something she couldn't quite remember.

Suddenly the little girl reached over and took Miss Whittington's hand and held it to her cheek.

"I like you," she said. "You're nice. I'd like to take lessons from you."

The little boys smiled wide, toothless smiles. "We like you, too. You're okay-dokey."

At this spontaneous accolade, Miss Whittington felt humble and deflated. She reached over and put an arm about the little girl. One of the little boys in a burst of childish confidence said, "And you know what? Laura's cryin' 'cause her beau wants to come and meet us. He's a banker, and likes everything neat and nice. She doesn't think he'll 'prove of the way we live. But we like the way we live. We have lots of fun, don't we, Tommy?"

Tommy nodded vigorously.

Laura McMasters came back into the room, raised stricken eyes to Miss Whittington and smiled, embarrassed. "I'm sorry. Father absolutely refused to answer my knock."

Through a shock of contending emotions, Miss Whittington looked at the tangle of thick lashes, at the beautiful red mouth, at the heart-shaped face, and an unexpected deep maternal longing rushed over her. She found herself musing, "This beautiful child could have been my daughter." Then she said briskly, "Take me to your father."

LAURA McMASTERS led the way through the dining room to the stairs, and on up to the attic. She stopped at the door at the top.

"Father. Someone wishes to see you." Complete silence greeted them. Miss Whittington, fuming, took her fist and pounded at the door.

"Chet McMasters, it's Jane. Open up or I'll hammer the door down!" There was silence again. Then footsteps came toward the door, and a key turned in the lock. Jane Whittington pushed open the door and flounced in, followed by Laura.

Chet McMasters, a tall, handsome man, with a shock of pepper-and-salt hair, regarded Jane vaguely for a few seconds. Then his eyes cleared and a twinkle gleamed in them.

"Why, Jane! Jane Whittington. You haven't changed a bit!"

"Neither have you!"

"Still the peppery bundle I fell in love with twenty-three years ago. You didn't by any chance come here to tell me you were sorry for being so stubborn."

"No," Jane answered scornfully. "I came here to tell you that you have to move. I'm tired of having you for a neighbor."

A smile edged Chet's mouth. "I knew if I sat here long enough, I'd get

under your skin. Let's make up, Jane."

"No! I've met your children and I feel sorry for them . . . motherless, and with a dilettante for a father!"

"Dilettante!" Chet McMasters yelled. His face turned purple. He stalked over to Jane and shook his fist under her nose. "Dilettante! Nobody can call me that—not even you! I've won more prizes for my art than you'll ever know. Now get out! I've got to finish this picture. It's important. As for moving—not even dynamite will dislodge me now!"

Laura's face was tinged with anxiety. She had protected her father always from distressing incidents. She didn't know her father was enjoying himself. She plucked at Jane's sleeve. "Miss Whittington, I'd like to speak to you . . . away from father."

Jane followed Laura down the attic stairs to one of the bedrooms. It was a depressing room—not at all a room which should shelter an eighteen-year-old. Laura saw Jane staring and said wearily, "I do the best I can, Miss Whittington, but sometimes the cooking and washing and cleaning pile up on me. I get so tired." Her voice echoed an apology.

For the second time within the hour, Miss Whittington felt the deep longing rush over her. She wanted to fold the girl in her arms. Instead she said, "I wasn't passing judgment, child. I was thinking what a lovely daughter you will make for your fiancé's parents."

"Oh," Laura bowed her head. Then she said softly. "I don't know. Kim's people are wealthy, precise and correct. Kim's like them. I don't think he'll love me when he sees the way we live. Another thing"—fresh tears gathered at her eyes, "I was crazy when I said I'd marry him. How can I leave the children? And it wouldn't be fair to ask him to live here."

"He would if he loved you."

Laura looked at Jane and said forthrightly, "You're terribly nice, Miss Whittington."

Jane snorted. "I'm a lonely, frustrated, cantankerous old maid—that's what I am! I came here to browbeat some helpless children—all over a few daffodils!"

"Daffodils? You mean the daffodils the little boys brought me last night to cheer me up? Annie said they might pick them."

For a moment, Miss Whittington stared speechlessly; then she put her hands over her face and laughed. "That Annie! That impossible deaf Annie! I might have known that was the way things were." She leaned over and patted Laura on the arm. "Forgive me, dear. And don't worry. We'll think of something."

As Miss Whittington and Laura came into the hall Chet bawled down



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from the attic stairs, "Jane, come up. I want to see you."

Miss Whittington climbed back up the attic stairs and into Chet's studio. Chet was fixing a painting on an easel under his skylight. He looked up as Jane entered and motioned in the direction of a Victorian chair on his modeling stand.

"Sit there, Jane. I want to finish this painting of you." He smiled a wry smile. "Remember . . . the one I started twenty-three years ago. You were in a white dress and sat in this same red velvet chair. You looked like spring itself with your golden hair, and your lashes dark against your cheeks."

"Oh, no!" Jane whispered. She put a hand to her hair.

"You haven't changed, Jane." He studied her intently. "You haven't changed. Your hair is silver-blond instead of golden-blond, and your face is still gentle and kind and beautiful. Jane, dear, we've wasted a lot of time, and time's important at our age."

"Time stopped the day you married Mary Haskell."

"I know," he said gently. "Let's start the clock again."

"The key is lost."

He came over and leaned down. He kissed her lips. "There's the key."

Suddenly Jane began to run—out of McMasters' house and up the steps of her own home. She opened the door of her house with trembling fingers and stumbled into her cool living room, furnished with authentic antiques and bibelots. She looked at them through a mist of tears. These sterile things hemmed her in and built up a wall to protect and shelter her. She was safe here . . . away from Chet's kisses . . . away from warm little bodies which tore at her defenses to make her feel alive, wanted.

She sat there until dusk crept into the room. Then she walked to the window, opened it and leaned out. The blue twilight washed the house next door. The voices of Chet's children came back to her like the sleepy twittering birds. A light burned amber in the top story of the house. Miss Whittington stared steadily at the light, and her heart was pierced with an arrow of poignant loneliness.

Then with a tremulous smile which made Miss Whittington look almost young and beautiful—almost as young and beautiful as she had been twenty-three years ago—she took up pad and pencil and wrote:

"Annie, we must prepare for a wedding in this house. Miss Laura McMasters to Mr. Kimball Weare."

Visualizing the shock upon Annie's face, Miss Whittington laughed out loud. Until Annie became accustomed to the idea, it would be best to withhold the information that there would be two weddings.

THE END

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SUNDAY SCHOOL LESSONS

(Continued from page 8)

thoughtless or insincere worship. To profess a creed and then live as though there were no God is the acme of hypocrisy. Isaiah and Jeremiah proclaimed the holiness of God. The worship of such a God demanded holy living on the part of every worshipper. We who know the "Beautiful Saviour, King of Creation" ought to show the reflection of His character in every relationship. Those who know us best in the home, or office, or school, or factory ought to recognize that we have been with Christ and learned of Him. "Faith without works is dead."

Questions:

Read Matthew 23. List the immoral practices that Jesus condemned in the religious leaders of His day. Would He have similar criticisms of our 20th-century Christians?

Note the condemnation of ceremonies and sacrifices without morality in some of the other prophecies of the Old Testament. Examples: Micah 6; I Samuel 15.

• Sunday, October 16th

GOD AND THE NATIONS

ISAIAH 1:21-28; 19:19-25

"IN TRUTH, men must always watch their virtues, for in the most disconcerting fashion virtues have a way of turning into ugly vices." So writes Lynn Harold Hough in "Imperishable Dreams." The Jews' devotion to the worship of their God was good. Their sense of mission, of being the people of destiny, was always a spur to the faithful observance of the rites and ceremonies of their religion. Their failure came through the growth of spiritual and racial pride. They looked at themselves and preened themselves in the thought that they must be a very special people or the Lord would not have chosen them. They looked at the rest of the world and said, "Dogs of Gentiles." They questioned seriously whether the Gentiles had any immortal souls to save. Bigotry can grow out of the virtue of belief in God's providence.

The prophets sought to keep alive this sense of national destiny and at the same time helped the chosen people to recognize their God as more than a tribal deity. The nation must be purified. Its life must be made fit to express the holiness of Jehovah. Our first Scripture passage is devoted to this purpose. Isaiah breaks into poetic language and sings a dirge over Jerusalem. He contrasts the former faithfulness of the nation with its

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present sinfulness.

The description of the unrighteous character of the Jewish nobles is almost modern. Could a better picture of grafting politicians be drawn than in Isaiah 1:23? "Your rulers are unruly men, hand in hand with thieves, every one fond of his bribe, keen upon fees, but careless of orphan's rights and of the widow's cause." (Moffatt) Politicians who have held high positions of trust in America have been convicted of selling their influence to secure contracts that meant loss to the government. Graft today not only vastly increases the cost of government but has become almost the rule in industry. Corporation and labor officials frequently take their "cut" for the production and distribution of goods.

The least we should expect from the worshipers of God would be honesty in every transaction, personal or official. Isaiah rightly sees in this lack of morality the ultimate destruction of the nation. A chosen people can sell its birthright for a mess of pottage, just as Esau did. France felt secure behind its Maginot Line. Where was its weakness? Why did France fall? Essentially it was a moral breakdown. No nation is stronger than the character of its people.

THE SECOND Scripture passage turns from Judah to Egypt and Assyria. It seeks to lift the Jews above their bigotry to an appreciation of a God of all nations. They must see that a nation is saved to serve. They were chosen to become a blessing to the world.

In spite of warnings in Isaiah and Jeremiah against dependence on foreign alliances for their security, both prophets see God's use of these nations in His divine program. He used them to punish Israel for her sins. He also has a place in His heart for them. Two books seem to be introduced into the Old Testament to press this point—Ruth and Jonah. Jesus met His most violent opposition when He preached a God of all the world. His attitude toward the Samaritans marked Him as a traitor. They could not rise above the little narrow concept of God inherited from their fathers. To know God is to know that He would have all men to be saved.

Specifically the prophecy that the worship of Jehovah would be recognized in Egypt and Assyria was fulfilled when large numbers of Jews migrated to Egypt at the time of the captivity. Alexandria became a second Jerusalem and Jewish scholars made it a center of Hebrew culture. The Coptic Church still functions. Christianity had its opportunity but the zeal of the followers of Mohammed was more than a match for it in its lethargy. The loss of the missionary spirit was the death-knell to the Chris-

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Questions:

*"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!"*

Discuss these lines from Wordsworth as they relate to the life of Christians in our times.

What elements in our national life present a parallel to that which Isaiah condemned? What about our international policies? What about our racial conflicts? Is our greatest menace to national security from without or within?

• Sunday, October 23rd

PUTTING OUR TRUST IN GOD

ISAIAH 12:2; 26:1-7; 30:1, 2, 15-17

ISAIAH feared foreign alliances. The kings of Judah sought to play one great power against another. At one time they were making alliances with Egypt and as Assyria grew in power, they changed their partners. Sometimes they were making secret alliances with both powers. The policy of balance of power is not new in the history of the world. It is a dangerous game to play. For a small nation like Judah, any alliance with a great power might protect its boundaries from invasion for a time, but it was always at a price of some concession. It never secured freedom. As the great empires rose and fell the satellite nations shared their fate.

The real foundation for Isaiah's fear of foreign alliances went beyond this. He saw that the nation had lost faith in the protection of God. In the life of the nation this always showed in excesses of luxury and vice. So long as the people felt their prosperity secure, they were not afraid to sin. God was forgotten. So they were not concerned about keeping His commandments. No doubt they knew the history of their nation and gave God some credit for protection in the past. But in the present world situation, they reasoned that "God helps those who help themselves." So they ignored God and persecuted His prophets who dared to speak against their personal or national policies.

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- ☐ The one on the right
☐ The one on the left
☐ The one in the center

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Isaiah is not speaking against national alliances if they are for purposes pleasing to God. The alliances that Judah made were purely selfish. They were made in the bargaining spirit. Surely God is pleased when the nations agree to cooperate for the uplift of the underprivileged peoples of the world. To provide security for small weak nations against their aggressors, that too seems within God's purpose. When nothing but self-interest rules in international relationships, they do not offer the security they promise. Hitler's deals with Stalin are a modern example of alliances that are totally built on self-interest. Such alliances last only for such time as both parties think it is to their interest. When God is taken into our international relations, integrity and honor will also be present. A lying, faithless nation is no better than a lying, faithless person. This is a lesson diplomacy has not learned.

ISAIAH makes a stirring plea for trust in God. It seemed such a hopeless task set before the prophets. All they received for their great frankness was hatred and persecution. Neither kings nor people seemed to listen to them for any length of time. Temporary reforms were secured but soon faded, and life went on its godless way in spite of the men of God who sought to stem the tide. It is out of such situations that the most beautiful expressions of trust come. Faith needs to be tried to show its highest quality. It was the captivities that finally turned the Jews from idolatry.

When trouble comes we must not permit that to turn us away from God. Trouble fulfills a divine purpose when it turns us to God. God never promised that His people would be shielded from trouble. He did promise grace sufficient for each trial. A good old saint, long on a bed of sickness, gave me this testimony: "Pastor, I thank God every day for this bed. If I had never suffered so, I would never have known how dear Christ could be to me."

The more Isaiah suffered for His faithfulness to God, the more he learned to trust God. If only he could have persuaded his people to trust God, the life of the nation would have been purified and its security insured. "In God we trust" is more than a pious motto. It is the prescription for national integrity and security. There is no substitute.

Questions:

Describe the attempts to secure the nations of Israel and Judah by alliances. What effect did alliances have on the life of the nation and on its security?

What would Isaiah's attitude be to-

ward the United Nations? What would he approve or disapprove?

• Sunday, October 30th

SOCIAL RIGHTEOUSNESS

ISAIAH 5:1-12

WHEN Jesus spoke in parables He was not inventing a new form of teaching. Parables appear in the Old Testament and in other writings of the Jews. Dr. George A. Buttrick thinks it strange that parables were not used by the apostles. At least they do not appear in their New Testament writings. Perhaps the use of stories in modern preaching conforms more nearly to the teaching method of Jesus. The parable of the vineyard, recorded in Mark 12:1-12, is generally supposed to have been suggested to Jesus by the parable in our Scripture lesson. With the same devastating power as the parable of Jesus, Isaiah made clear the point of this story of the vineyard of the Lord. His hearers could not miss the application, and, like the Pharisees on many occasions, their pride was pricked by the parables of Jesus. The leaders of Judah resented the charges implied in this parable. They could not help but see the point and they did not like it.

ISAIAH sings of a friend who owned a vineyard situated on a fertile slope. He did everything for it to make it productive. He cleared it of stones and built them into fences. Wanderers and wild beasts could not trample it. He selected the seeds of choice grapes to plant in it. He left nothing undone that would insure a good harvest. He even provided a wine-pit in anticipation of the ripened fruit. All that grew was wild grapes. Thoroughly disgusted he abandoned the whole enterprise. He broke down the walls, tore apart the wine-press and destroyed the vines.

Isaiah makes clear that his friend, the owner of the vineyard, was the Lord. His complaint against the vineyard was God's complaint against Judah. The destruction of the unproductive vineyard was prophecy of the fate of the nation. Later it would be fulfilled literally. The rest of the chapter is devoted to a clear description of the wild grapes returned to God by an ungrateful and disobedient Judah. Six woes are pronounced against the social evils of Judah. They are so modern that we realize that the essential nature of sin has not changed through the centuries. Isaiah might repeat this chapter in the face of the nations of the 20th Century.

GREED for great estates, for more and more land, is still a vital social

problem. On a recent visit to Mexico I heard the story of the vast haciendas and the sorry fate of the Indians who worked them almost in slavery. Revolution after revolution was fought and won in order to give the land back to the people who worked it. Until the last revolution, each time promises were forgotten and the land was still in the possession of the rich. The Roman Catholic Church seems to have followed the same pattern in exploiting the Indians and gaining great estates. The present government is facing the problem with wisdom and energy, and slowly the land is getting back into the hands of the workers. Before the change is fully effective, long years of education are required so the Indian will know how to farm his little land. One of the most effective arguments of Communism is this promise to break up large estates and give the land to the individual farmers. The promise seems good to the land-hungry. Only after the Communists are in power does he discover he has merely changed masters. It is within the purpose of God that the good things of this earth should be distributed fairly. He is a God of justice. Injustice is rebellion against God and the nation that permits it will go to destruction.

The second woe is against intemperance. This too is an ancient sin that is just as evil today as in the day of Isaiah. It is one of those root sins that lead to almost every other kind of sin. Any honest judge will tell you that alcoholism enters almost all the criminal cases that come before him. The alcoholic loses his standards of morality and is irresponsible in every relationship, in the home, in business, in recreation. We must fairly face the question as to our share of responsibility for permitting him to be tempted. We are our brothers' keepers. Woe upon us for our evil crop of wild grapes. Men and women, made wild with this product, arise to accuse us.

These two social evils are condemned in our Scriptures. The other four evils are found in the rest of the chapter. That such evils still menace the world, even in so-called Christian nations, should make us think. What has been wrong with our Christianity that its fruits have not replaced the wild grapes that troubled Isaiah? God has tenderly cared for His vineyard. How have we rewarded Him?

Questions:

There are at least five full-fledged parables in the Old Testament. Can you find the other four? One of them is in II Samuel 12:1-6.

Have we learned to regard land monopoly and intemperance as un-Christian as well as unsocial and uneconomic? How shall we educate our church people on these problems?

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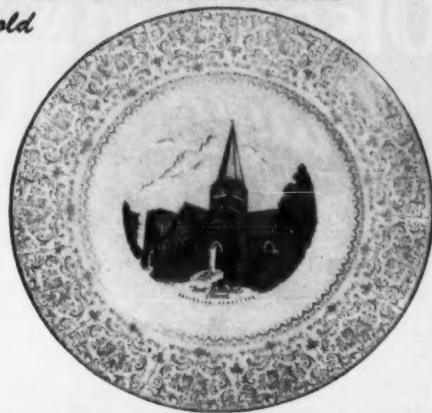
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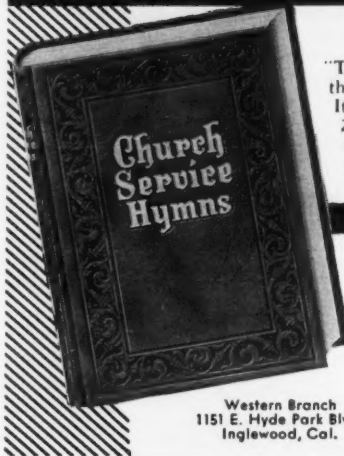
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Correction

TO THE EDITOR:

In your August issue a correspondent (F. W. Hill, Baltimore, Md.) suggested that the American Bible Society would send to Japan used greeting cards and picture postcards. This statement was made through a misunderstanding and the Society cannot handle such material. It is doing all that it can to send the Scriptures to Japan.

Another correspondent stated that such material could be sent to the Save the Children Foundation. I have just phoned this organization and learned that they cannot handle such material either.

New York, N. Y. MARGARET T. HILLS
Librarian,
American Bible Society

. . . It seems that I was misinformed . . . Please correct the statement as soon as you can. I only wanted to help but it looks as if I made trouble instead and I'm sorry to cause this trouble.

Baltimore, Md. F. W. HILL

• Apologies accepted. And we hope this will stop the deluge of cards that has threatened to inundate the offices of the American Bible Society.

"Kidnapped Cow"

TO THE EDITOR:

Re your article, "The Case of the Kidnapped Cow" (July). I think a great many people talk about things they do not know anything about. I have been in the milk business sixty years. It has been my experience that it is not the high price of milk that keeps people poor; it is waste. The so-called poor people are poor principally because they drink hard liquor or loaf, or their wives do not know how to housekeep. I do not know anything about your business and I do not believe you know anything about mine. So let us quit throwing rocks.

North Andover, Mass.

CHARLES D. GLENNIE

. . . While not wholly in agreement on all points in the article, I must agree on about 95% of the facts and points listed. I have been trying to advise the public and the industry in this area to follow many of your points. We are laboring also under the handicaps of government controls and price fixing by the dealers. We, in our small way, sell quantities of four or more quarts for two cents per quart less on our retail delivery route. We are under heavy pressure to discontinue the practice. I plan to take the fight to the public by advertising and sales promotion.

You have done a great service by publishing the article.

Davenport, Iowa PHILIP E. GAUKLER

. . . Many dairies here in the West are closing out and the livestock is not being assimilated into other larger dairies but going to the butcher. Why? For the simple reason that at the price paid them for milk by the creameries they are going broke. True the price is set by the state but no price is set on dairy feeds, and with the high price of labor included.

Since you have the thing figured out for prices the housewife can pay, please figure out how a dairyman can continue producing at the price they receive. All our near neighbors have sold their cows or plan to soon. The way the dairy situation is going it won't be long before an article will be titled "Where Is the Milk We Need to Drink?" Or is this a drifting into the famine as predicted in the Good Book?

Orosi, Calif.

MRS. E. MABRY

. . . I am writing in protest. It is unfortunate that milk consumption is decreasing when it should be increasing. I am glad that CHRISTIAN HERALD calls attention to the problem. The price of milk has been used as a political football, whereby some people have tried to secure prestige by proclaiming that milk is too high and attempting to cast the blame somewhere. The result has been plenty of ill feeling between the city consumer, the dealer companies and the country producers. It would seem more suitable for a religious magazine to encourage friendliness rather than have a hand in stirring up ill feeling.

Otego, N. Y.

SMITH G. BEILBY

. . . Perhaps milk is too high for many consumers; but the farmer, at least the farm-sized farmer, cannot produce it any cheaper and break even. And most farmers went into this high price cycle deep in debt! In many dairy regions the farmer is forced to hire union truckers to haul his milk to the creamery, and in some places one union man drives the truck while yet another must be hired to unload the milk cans!

I love CHRISTIAN HERALD. It renews my faith in the innate kindness and decency of my fellow man—but CHRISTIAN HERALD policy has always seemed to be anti-farmer. Not because of antagonism, but because of lack of understanding of farm problems.

Skellytown, Tex.

TOM TERRY

. . . Many people are not drinking the milk they should because they are buying liquor. The boozemakers say, "We

furnish a market for the farmer's grain. It takes more grain to produce a quart of milk than a quart of booze. I have been a grain-belt farmer, and the majority of farmers would rather have their products bless mankind than curse it.

Lakeland, Fla. JOHN W. GARSTER

... Considering these present confusing times, it strikes me that the article is ill-advised, to put it mildly. Every city in America has an adequate, dependable supply of milk that is pure, healthful and safe. That does not just happen. All the carping criticism of technical operating details doesn't alter the fact that the milk industry—consisting of dairy farmers and city milk distributors—does make this most important food available for human use. That is the big job—the really important job. Moreover, it is being done efficiently and economically.

Cleveland, Ohio BEN MARTIN

• One of the most controversial articles we've ever used was that piece on what's wrong with the milk industry. We knew, of course, that some readers would not see eye to eye with our author—and some would even feel CHRISTIAN HERALD was out of its realm in printing it. Our defense: this is a home and family magazine; any religious, social or political problem affecting the family is our rightful realm. It therefore seemed to your editors that here was an out-of-balance condition that needed some frank looking at.

Was our author, Eric Gwyn, talking about something about which he knew nothing? Hardly! He spent months in research, traveling across the country to gather the facts about the complicated problem. Much of what he "exposed" was supplied him by milk dealers and distributors. The article was combed again and again for inaccuracies. The biggest people in the milk industry admitted that the facts "stand up." If Reader Glennie, for example, had devoted half as much time and effort to studying the magazine business, we think he would qualify as an expert indeed.

And if a few of our readers seemed to think the article was an attack on farmers, they surely must have misread it! Primarily, it was the inequities meted out to the dairy farmer—and the consumer—we were decrying. Most of our correspondents saw this, and applauded.

"Protestant Herald"?

TO THE EDITOR:

Helen R. DeLong (July "Back Talk") stated that your magazine should be called "Protestant Herald," because of the attacks on the Roman Catholics. Well, I have read Catholic magazines and they are far from Christian in their attacks on the Protestants. Protestants have been called such names as "lost souls," "incompetents" and "incorrigibles." The Catholic is made to believe the Catholic Church is the "true" church, that the Pope and the Church are infallible. And so, in order to be saved and inherit your place in Heaven, you must be Catholic. Only God is infallible and only God can save. So, why should Catholics resent attacks on their religion, when they are not just in their attacks on others?

Philadelphia, Pa. H. M. HRICINAK

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